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THE
EMPIRICK

By a CORRESPONDENT of the
High-German PHYSICIAN'S;

And Address'd to the
AUTHOR of a PAMPHLET
Lately
Publish'd under that TITLE.

(Price Six Pence.)



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E M P I R I C K

By a CORRESPONDENT of the
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To be continued.

*Aude aliquid brevibus Gyaris & Carcere dignum,
Si vis esse Aliquis* ————— Juvenal.



Not in

L O N D O N :

Printed by A MOORE, for the Ghost of Phil. Hor-
neck, at the Sign of Dr. HERMODACTYLL'S
Head. M. DCC. XXX.

(Price Six Pence.)





THE
EMPIRICK
TO THE
High-German PHYSICIAN.

Learned SIR,



FTER returning you a
Thousand Thanks for the
Favour of your kind Present,
which, without Flattery, I
assure you, sold much better
than could have been expect-
ed at so dead a Season of the Year, I
thought it Time to comply with the Re-
quest you formerly made me, of transmit-
ting

ting to you the Memoirs of some of our Top Modern Quacks, interspersed with a short History of the State of Empirical Physick, as it stands amongst us at present in this Kingdom.

This illustrious Society have labour'd under the Want of an *Historian* ever since the Days of *Phil. Horneck*, of Sarcastick Memory. *Hermodaetyl*, *Gambol*, and *Wildfire*, stand recorded to Posterity; while the Quacks that have succeeded them, would in a few Years (but for your Curiosity) have sunk into Oblivion, and have been forgotten of all, except those whose Constitutions they have ruined.

Poor *Phil.* in his Lucubrations, complains heavily of having improper Medicines imposed upon the Publick, through the artful Cunning of a few designing Knaves; but, had he lived 'till this Time of Day, what would he have said, to have seen Loads of Poison cramm'd down People's Throats, almost whether they will, or no, and that too by a Juncto of Fools.

There are, you must know, Sir, a Set of People, who at present engross the whole Circle of Practice to themselves; of whom 'tis hard to determine whether they have a greater Want of Honesty, or of Understanding: A Set of People so much the
 Enemies

Enemies of common Sense, that to have but a moderate Share of it, is with them an Offence ; and to have any Degree of Learning, a Crime unpardonable : A Set of People without Conduct, without Courage, without Reading, without Knowledge ; in short, without every thing --- except Cunning ; and who, amongst them all, possess no one single Talent in Perfection, — but that of Impudence.

This, Sir, is their Character in general : Now, for that of *Robin Sublimate*, their cipal ; who, with not so much Learning as an Apothecary, or half so much Address as a Mountebank, has the Impudence to write himself *M. D.* and by meer Dint of his audacious Front, has push'd himself to the very Top of the Profession !

Doctor *SUBLIMATE*, who, I dare answer, will forgive every Thing I have to say of him, when he perceives I have given him his Title ; was the Son of a *Country Farmer*, who was so far from ever dreaming that *BOBB* would come to be a First-rate Physician that the old Fellow scarce equipp'd him with Latin enough to Decypher the Inscription of a Gallipot, or to construe a Doctor's Receipt, much less to write one.

Nature

Nature was, indeed, something kinder to him than his Parents; and though, out of pity to Mankind, she would not trust him with any large Share of Capacity, yet she supplied that Deficiency with certain succedaneous Qualities, which have rendred him much fitter for that Figure, than by her Favour he was design'd to make. Thus, tho' he be void of *Wisdom* ——— yet he abounds in *Subtilty*: And tho' in Truth, he has but very moderate Parts, — yet he disguises that Defect well enough, by his having a most immoderate Assurance.

While a Boy, his Employment was to mind his Father's Cattle; and as for his Diversions, they consisted in robbing his Neighbours Orchards, and such like Tricks, which he committed from a certain innate Disposition, that has stuck so close by him ever since, that he has even in the most exalted Station of his Life, given more than one Instance of his natural Propensity to Thieving.

When he first discovered an Inclination to Physick, he became a great Admirer of the regular Practice; and as soon as his outside Appearance of Virtue, had gain'd him any Share of Reputation, he engaged it solely in Defence of its Professors, against the Quacks in Vogue; which made him so
much

much the Darling of his Party, that tho' his Circumstances were very narrow, yet he kept up the Appearance of a Fortune, and had his Exigencies continually supplied by the Indulgence of certain Regular Physicians, who had acquired large Estates by their former Practice.

By their Recommendation, on the Methodical Practice becoming again the Mode, he got into the Service of an old Man of Quality; where, in Gratitude to his Benefactors, he studied the Temper of his Master so exactly, that in a short Time he elbow'd out every one of the Faculty, that were about him: The old Gentleman happening to be a little humorous, and being just come to a great Estate, which obliged him to live upon it out of his own Country, had no very good Opinion of his new Tenants: This, ROBIN improved so well, as to persuade him, that he would infallibly be poison'd, if he ever took a Dose of Physick from any other Hand but his own. Thus every Body, except the Creatures of Doctor SUBLIMATE, were immediately dismiss'd, and a Set of his own Metallick Relations put into their Places.

ROBIN, now possess'd of his Master's Ear, made use of it to fill his Head with a parcel of the oddest Whims that ever were heard

heard of. He made him believe, that the greater Part of his Tenants and Servants were gone wrong in their Heads; and that if he did not order them to be taken proper Care of, 'twas Ten to One but in some of their mad Freaks they would either turn him out of Doors, or chop his Head off. The Old Gentleman, who, from the small Time he had lived amongst his Tenants, could not possibly be acquainted with their Humours, left ROBIN to take his own Measures. Upon which the Doctor very fairly falls to Cupping, Bleeding, Sweating, Purging, Vomiting, and every other Evacuation he could think of; 'till at last, except himself and his Creatures, there was scarce a Soul belonging to his Master, but was so exhausted, as to be scarce able to draw his Legs after him.

Whenever any of the Old Gentleman's real Friends endeavoured to convince him of that miserable Condition to which those about him were reduced, and the Good Old Man from the natural Generosity of his Temper, began to shew any Desire of Redressing it, SUBLIMATE us'd to stare him full in the Face, feel his Pulse, bid him put out his Tongue, and, with the greatest seeming Concern imaginable, assure him he
was

was in a very high Fever, and that it was absolutely necessary for him to have the *Emplastrum Aureum* applied to the Palms of his Hands. This Plaister was a certain Quack Medicine that SUBLIMATE was wont to use, and into the Composition of which went a large Quantity of a certain sort of *Opium*, which was sure to quiet all the Old Man's Cares, and lay asleep every Apprehension for a considerable Time after.

Another Artifice of ROBIN's, was the Pretensions of one JACOB; who from an old musty Pedigree, had taken it into his Head, that he had a much better Right to the Old Gentleman's Estate, than the Old Man himself; and tho' poor JACOB was in the most indigent Circumstances imaginable, and forced to seek a precarious Livelihood, by sneaking up and down to such Gentlemen's Houses, as he knew had formerly been acquainted with, and had an Esteem for his Family, yet SUBLIMATE, who was always putting in his Oar, even in the Old Gentleman's most private Affairs, dinn'd it perpetually in his Ears, that a great Part of his Tenants, nay, and even some of his own Servants, were in JACOB's Interest; for whose sake they were every Day attempting to poison him, and had succeeded in it long

B

before

before now, if it had not been (says the Doctor) for my being always at hand with my preventive Remedies.

In his younger Days, as I told you, **SUB-LIMATE** profess'd a most profound Esteem for the Regular Way of Practice; but that was only to ingratiate himself with the Regular Physicians: The other Party, tho' they were Knaves, were Wits, and had such an Aversion to a Blockhead, that they would never suffer him so much as to come amongst them. Honesty, to which he made a high Pretence, was what chiefly recommended him to the Regulars; but he had soon like to have open'd their Eyes, by his natural Propensity to being light-finger'd; for having, some how or other, got into be Doctor to a Troop of Horse, not being contented with the Perquisites of his Office, he made a Shift to steal a large Quantity of Hay; and being catched almost in the Fact, he was immediately sent to Gaol, and was very like to have swung for't.

ROBIN's Impudence prov'd now, as indeed it has upon every other Occasion, his best Protection: He not only deny'd the Fact, even after the Proof was plain, but cry'd out it was all a Forgery of the Quacks, who were bent to ruin him. This had such

an Effect on the Regulars, that they supported him with Money, during all the Time of his Imprisonment; and though they could not stop the Prosecution, yet they found Means to have the Sentence mitigated. SUBLIMATE, in return, made use of all his little Rhetorick to abuse their Enemies, and was continually making invective Speeches against *Hermodactyl*, *Gambol*, and *Wildfire*; notwithstanding which, since he has come into Practice himself, he has turn'd as errant a Quack as the worst of them.

On his first coming into Play, he judg'd it necessary, to take in some body who might be able to support him by their Credit. With this View he clapp'd *Charles Bluster* into the Surgery. *Charles* was a Man of Family, had good Interest, and some Honesty; but with all no Conjuror; and for this Business, the most unfit Man living: He had a clumsy Hand, a rough Speech, and an uncouth Behaviour: He never examin'd a Patient without an Oath; nor ever gave his Opinion in any Case, but with a G--d D--m me. In fine, the Man would have done well enough as a Country Squire, for which Nature design'd him; but being thus unluckily put out of his Road, he made almost as

great a Blockhead in the Surgery, as BOB did in the Practice of Physick.

Bluster, had however in some Measure the Ear of his Master; and accompanying him once in a Journey to his Native Country, by the Advice of the Brethren of the *Bolus* there, he jumbled together an unaccountable Pack of heterogeneous Ingredients, to which he gave the swelling Title of *Elixir Magnum Pacificum*. This Preparation, on his Return Home, making some Noise, and SUBLIMATE as yet not knowing what Turn it would take, carefully gave out, that the Whole was originally a Prescription of his own; and that *Bluster* had only made free with his Receipt: But the Medicine soon discovering itself by violent Operations to be a strong *Cathartick*, instead of the *Anodyne*, for which it had been received, BOB, with his usual Assurance, deny'd his knowing so much as a Word of the Matter, and said with a Sneer, he had often advised *Bluster* against it, and caution'd him of its Effects: But some People, adds the Doctor, will be positive; and see what Comes on't. This with SUBLIMATE'S throwing the Weight of some of his own Blunders upon him, put *Bluster* into such a Passion, that burning his Papers, breaking

ing his Lancets, and throwing away his Packets, he quitted the Surgery in a Pet, and has lived in the Country ever since.

I cannot help telling you here an Artifice of the Doctor's, to clear himself of the Odium some unpalatable Medicines had brought upon him; and that was this: Whenever any such Bitter Draught was preparing, SUBLIMATE took Care upon some Pretence or other to get *Bluster* out of the Way, and to officiate himself in his Room: If the Dose happen'd to be a little too strong, and the People began to make wry Faces, and complain, SUBLIMATE, putting on his usual Grin, was wont to harangue them after this Manner; "I am extreamly
 " concerned, Gentlemen, for what has hap-
 " pen'd; but I hope you will all do me the
 " Justice to acknowledge, it was none of
 " my Fault, since you cannot but be sensi-
 " ble that I was wholly employ'd in the
 " Surgery, during all the Time that Pre-
 " paration was compounding."

ROBIN'S Assurance was a very valuable Qualification, and indeed the only One that could possibly intitle him to the Character of a Great Man; for as to his Capacity as a Physician, to speak impartially, saving a tolerable Knowledge of such Simples as are of our own Growth, and a few

few Terms of Art he had picked up among the Regular Physicians, he was a downright Ignoramus, not in the least acquainted with any Branch of the *Materia Medica* as its imported to us from Abroad, except some few *French* Drugs, the Virtues of which he took upon Trust from old Doctor *Ballance*, an Ecclesiastical Quack of that Kingdom: But as to a Methodical System of the *Ars Physicæ*, that was a Thing for which SUBLIMATE had neither Talents nor Inclination to master.

As to the other Liberal Sciences, BOB was scarce a Smatterer in any of them; and what is still stranger, was so utterly ignorant of Geography, that he one Day asserted roundly in a Company who were talking of the coming home of some Cochineal from *New-Spain*, that *Panama* and *Porto Bell* were both on the same Side of the *Isthmus Darien*. This Story having been publicly laugh'd at, 'till it came to SUBLIMATE'S Ears again, Poh! (says the Doctor) with his Grin of Disdain, I know their Situation as well as any of them; but I had my Reasons for making that Mistake.

For the Servants in the House, ROBIN had them all in his Interest; his only Difficulty was with the Court-Leet, which by the ancient Custom of the Manor, used

to

to inspect the Behaviour, not only of their Lord's Domesticks, but, in some Cases, even that of their Lord himself. The Doctor was now and then confoundedly puzzled with them; and as they set yearly, they would have given a great deal more Trouble, had he not persuaded the Majority to make an Experiment of his Capacity for Physick, by suffering the *Emplastrum Aureum* to be applied to themselves; which having the same Effect on them, as I told you before it had on his Master, all his Measures have been implicitly approv'd of by both ever since.

ROBIN remembring how much of *Hermodactyl's* Practice was owing to his judicious Choice of Zanies, Stage-sweepers, and Shell-grinders, was extreamly assiduous therefore to follow his Example, and furnish his Stage with proper Attendants in all those Capacities. But as the Old Proverb says, *Like Master like Man*; so SUBLIMATE's second-hand Qualities were all he had to render him conspicuous; his Retainers also were of the same Stamp: An insipid Pertness pass'd for Wit; an audacious Boldness for Intrepidity of Mind; and a Flow of Words with a Flatus of Expression, was taken for the most sublime Elocution.

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At the Head of these was *Will Addle* the Rope-Dancer, whom the Doctor had preferr'd for his eminent Worthlessness. This Fellow was the oddest Compound imaginable: He fancy'd himself a most excellent Speech-Maker, tho' to the Scandal of his Master (the Palate of his Mouth being fallen thro' the *Febris Gallica*) he had the most disagreeable Snuffle that could be: He was, however, continually haranguing the People on the Virtues of *SUBLIMATE's* poisonous Packets; nay, and had even the Impudence sometimes to attempt his Defence before the College of Physicians: He had a good deal of his Master's Vanity; and never mounted the Slack-Rope in his Life, but with an old Piece of crimson Ribbon ty'd Sashways about him; and this Piece of Pride being soon spy'd out by the Mob, it procured him the Title of Sir *William* amongst them. In fine, he had all the Vices of *Harry Gambol*, without either his Wit, or his Capacity.

Will's Master-piece was talking in what the Logicians call a Circle; by which he sometimes confounded, and mostly tired out his Antagonists; insomuch, that it often happen'd, that rather than stay to hear the last of *Will's* Nonsense, those that oppos'd him went away, and left him
and

and his Master to boast of what they call'd a Victory. I must do *Addle* this Justice, that except his Master, I believe no Man has a better Stock of Assurance than himself.

ROBIN was not without his Bungies too, as well as his Predecessor. One of that Tribe, who first set up a Stage at *Hereford*, and then at *Sarum*, was the only Man of good Sense, and a solid Understanding, that ever was attached to his Party: However, he lost by it all his Practice with the People, as soon as this Attachment came to be known. D--m him says one, we shall have him mix some of *SUBLIMATE's* curs'd Powders with his Eye-Water. Nothing more likely, Neighbour, says a second; for that Rogue has a natural Antipathy to a Man that sees clear. Why truly, reply'd a third, I had always a good Opinion of *DEN PERIOD* till of late: His Eye-Water, as it first came out, was certainly a marvellous good Thing; but since his Intimacy with that D--m'd Quack, the Water he sells you, look ye, is no more like what it was, than Chalk is like Cheese.

SUBLIMATE, who is himself a Fellow of the least Conscience this Day living, has a natural Liking to Wickedness in others: Provided a Man has neither the least Spark of Sense or Honesty in him, 'tis ten to one but the Doctor prefers him to some Post or other about his Stage, even upon the slightest Application; nay, he has such an innate Affection for Corruption, that he not long ago took the greatest Pains to stifle a Prosecution against an old Drunken Lawyer, for no other Reason in the World, but because he was generally reputed almost as great a R---ge as himself.

But when I am talking of these Dons in Physick, I ought by no means to forget Doctor *Judas*, a Foreign Quack; from whom, as some People say, SUBLIMATE had his chief Instructions for composing his *Electuarium Anodynum Mirabile*, or his *Wonderful Quieting Electuary of Sevil-Oranges*. This Fellow is said to be a Low-Countryman by Birth, but studied Physick at *Salamanca*, or *Segovia*, I can't tell which; and has, in his Turn, been both applauded and exploded half the Countries in *Europe*, for his Chymical Extractions. SUBLIMATE having given him Shelter of late, he pretended,

tended, out of Gratitude, to discover to him the before-mentioned Medicine, boasting of it as the greatest Secret in the World for allaying Heats, and preventing Eruptions. ROBIN giving an implicit Credit to this bold Pretender, began to magnify the Virtues of his Electuary out of Measure, 'till People at last, notwithstanding their Spight to SUBLIMATE, began to doubt whether there might not be some Truth in it. But upon Tryal, alas! it prov'd another of *Bluster's* Elixirs, and instead of an Anodyne, was a down-right Horse-Purge, and, as some understanding People say, was at the Bottom intended for the thorough cleansing of a certain *German*, who has been since found to have a much more robust Constitution, than was at first expected.

Every body believed, that upon this so palpable a Miscarriage, even SUBLIMATE himself, would have been out of Countenance: But ROBIN has a Complexion of Brass, which, like the *Corinthian* Metal, is no where else to be met with. He shew'd, in Appearance at least, scarce any Concern at the Accident, and doubled, instead of retracting his Encomiums on his Electuary. " I assure you Gentlemen, says the

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Doctor,

“ Doctor, addressing himself to the Publick,
 “ that this Medicine will yet perform all
 “ that I have promised for it. What has
 “ happened, was owing only to a slight
 “ Mistake in one of my Operators, which has
 “ caus’d it to ferment a little : But allow
 “ me, says he, three or four Months of cold
 “ Weather, to set it again in Digestion, and
 “ with an Addition of a Chymical Oil, or
 “ two, which at the first Preparation were
 “ not perfectly extracted in my Elaboratory,
 “ I will so exactly adapt its Curative In-
 “ tention to the present Epidemical Scurvy,
 “ that it shall not only effectually cleanse a-
 “ way all gross Humours, but also so tho-
 “ roughly purify the Blood, as wholly to
 “ eradicate the Seeds of the Distemper, and
 “ certainly prevent those Breakings-out, of
 “ which most People appear so apprehen-
 “ sive in the Spring.”

SUBLIMATE’S greatest Perfection, and
 what has indeed been the chief Means of
 raising him to all his Greatness, has been
 an Aptness to comply with the Temper, and
 suit himself to the Humours of whom ever
 he thought it his Interest to work upon.
 Thus it happen’d, when his Enemies once
 prevail’d to get him turned out, and pro-
 hibited to practise, ROBIN on this imme-
 diately

diately grew Popular; all his Airs of Greatness forsook him at once; he condescended to converse with the Meanest of the People, or, to speak with Propriety, he began to re-assume himself; “It is a great Trouble to me, good Folks, says he, to see you reduced to so lamentable a Condition, and to see ye still also treated after so harsh a Manner: When I came into Practice you cannot but remember that *Peccant Humours* abounded; and that the Symptoms in general of your Disease indicated it so strongly, that it was impossible for me to avoid prescribing you a low Diet, and taking away a little Blood: But as by Degrees, I had by my Skill dispelled the Malignity of the Distemper, and found the Sharpness in the Juices to abate, I intended to have restored you to a full Liberty of Diet, and to have left it to every Man’s Choice to Eat and Drink as he pleased.”

This Cant, together with his known former Intimacy with the Regular Physicians, soon restored him to the good Graces of the Many; who never left muttering and murmuring, till their Lord took him again into his Service: In a Fortnight after which, the People made not the least Question but that

that they should be releas'd from that Load of Physick, under which they had so long labour'd, and be suffer'd to eat their Beef and Pudding with as much Freedom as ever. — But, alas! how much were they mistaken ?

SUBLIMATE was no sooner reinvested with his Doctor's Gown, but it reinstated him in all his former Principles: He began with cursing loudly all those who had practis'd during his Disgrace, and swore they had so poison'd the Bodies of all their Patients, that it laid him under an unavoidable Necessity of beginning the whole Cure *de novo*. Upon this Pretence, Bleeding, Purging, and Blistering, became again in Fashion; and in this Tract of Evacuation, by the Help of one Excuse or another, he has gone on ever since, and treated all who have fallen under his Hands like so many Lunatics; of which, I confess, their having ever rely'd on him was almost a positive Proof.

Next to his Want of Capacity, the grand Source of all ROBIN'S Errors in Practice, has been his exorbitant Love of Money; for to so great a Degree did it possess him, that he thought no Villany too great, no
Action

Action too base, by which it could be acquired. Unsatisfy'd with the ample Salary allow'd him by his Master for his Advice, and the vast Sums he made otherwise by his Practice, there was not a Soul with whom the Old Gentleman dealt in the Way of Physick, for himself his Family, or Tenants, but SUBLIMATE found a Way to squeeze: He went Halves with the Apothecary, took Poundage of the Druggist, and expected a Present even on the Admission of a Corn-Cutter.

DOCTOR SUBLIMATE was the most vehement Accuser, and the most vigorous in in the Prosecution against *Hermodactyl* and *Gambol*, for those Blunders and Villanies he pretended they had committed when the Vogue of Practice was theirs: But the Crime on which he insisted most strenuously, was their near Correspondence with *Roselle* the *French* Quack. Supposing, cries SUBLIMATE, they could clear themselves of all the rest, they ought to be hang'd, if it were for this only. There is (continues the Doctor) such a Difference between a *French* and an *English* Constitution, between Fellows bred up to *Soup Meagre*, and *Sour Champaign*, and our Bold *Britons*, who eat you two Pound of Beef at a Meal, and
drink

drink you a Gallon of Beer after it, that to pretend to introduce a *French* Method of Cure was the highest *Mala Praxis* that cou'd be; and there may be a Tendency to Popery and Slavery, for ought I know, in every Dose of their Physick.

After all this, would any Body living have believed, that when SUBLIMATE had got both these People turn'd out, and was himself crept into the greatest Part of their Business, that he would have fallen into the same Error? I say, would any Body in the Course of a few Years, have expected to see Doctor ROBIN SUBLIMATE so deservedly Famous for his *Philippick* Oration against the *Gauls*, fall so entirely into the *Praxis Parisiana*, and avowedly confess the highest Confidence in a *French* Physician? May we not justly exclaim,

Tempora mutantur, & nos mutamur in illis.

But I had like to have forgot a Character, that will make one of the most shining Figures of any in my Memoirs, which is that of *Clumfy*.

Clumfy

Clumfy you must know, Sir, is a near Relation of **SUBLIMATE's**, and by him employ'd as his Agent to **DOCTOR BALLANCE**. The poor Fellow had the Misfortune to be born a Blockhead, and to be bred a Clodhopper: But since this new Preferment, he is become so heterogeneous a Compound, of *French* Courtier and *English* Ploughman, that you never in your Life saw so grotesque a Creature, ——— no, not in the Paintings of old *Hemskirk*. But what is worst of all, is, that he takes it sometimes into his Head to speak; and when he does, I assure you he does not do it the least out of Character: *Punch* himself could not make a better Orator. The Court-Leet thought fit a while ago to enquire a little into **ROBIN's** foreign Correspondency. Upon this up starts *Clumfy*: “*Messieurs*, says he, (with “his Right-Hand pulling up his Breeches, “and his Left in his Pockets,) I will undertake to justify my Kinsman in this; for I “manag’d the whole Affair for him my “self.” And with that falls to telling them, in a ridiculous Manner, his whole Negotiation.

Perhaps having, in the Course of these Memoirs, said so much of **DOCTOR BAL-**
D
LANCE,

LANCE, you will expect at least a Sketch of his Character from me; which I confess is a Thing a little out of my Power: For I am so much of Doctor SUBLIMATE'S prestine Principles, that I acknowledge I have very little either of Curiosity or Concern about any Thing that relates to the *French* Nation: However, as far as I can inform you I will. He was, as I told you before, an Ecclesiastick; but whether he studied Physick in his Intervals from Divinity, or whether he minded it solely, without troubling his Head with Divinity at all, there I own I am at a Loss. But this, however, I will venture to assure you, that he is as much at the Head of the Profession, and directs it as absolutely there, as BOB does here: Nay, some People, who are well acquainted with both, assert, that they strongly resemble each other in every Thing, except Parts and Learning: Except Parts and Learning, I say; for in those 'tis confess'd, on all Hands, that the Priest considerably out-strips him.

I will, however, supply this imperfect Draught, by giving you their joint Behaviour, with Regard to the present Epidemick Distemper: I don't know whether I may justly stile it Epidemick, or no; but tho' it appears

pears in so many different Shapes, yet the Cause at the Bottom being still the same, I have ventur'd to make use of that Expression. Like Hysterick Fits, however, its Symptoms are various; some (particularly a certain Foreign Lady of the first Rank) appear a little frantick; they strut and vapour about with their Arms akimbo, and talk of nothing else but War, Death, and Slaughter. Others, again, are affected with a Chilness through all their Limbs, Cold Sweats, Faintings, and a continual Pannick. But the chief Signs which attend it through all, are an Oppression on the Lungs, a violent Anxiety of the Mind, and an almost intolerable Burning at the Heart.

Many great Physicians have been of Opinion, that nothing but the OPENING SPIRIT OF MARS, can ever effectually root out these Evils; nay, most of the Patients themselves, seem inclined to that Method of Cure. But whenever it is mention'd to either of our Doctors, Let us talk the Case over again says, SUBLIMATE. Ay, ay, another Consultation, cries BALANCE; though by this Delay, their Patients are more weakned, than they would be by the Roughness of that Preparation; which is

R all

all the Objection they can make against it. But 'tis no wonder at all, that both our Doctors have so strong an Aversion to this *Tinctura Martis*, since 'tis very certain, whenever that Medicine comes into Play, their Run of Practice will be immediately determined.

Thus, Sir, as well as I can, I have performed my Promise; and as any Thing new arises, you shall be sure to be informed by,

S I R,

Your Obliged,

Humble Servant,



&c.

F I N I S.

A WORLD OF QUACKS:

O R,

All Men turn'd *Physicians*,

A New B A L L A D;

Sung on Dr. SUBLIMATE's Stage by
WILL ADDLE.

To the Tune of, Of Noble Race was Shinkin.

NO longer Quacks disparage,
Since an Emperick the Basis,
And Root of all,
Both great and small,
Profession, Post, and Trade is.

That Emperick the Attorney,
Each Quirk in Law is his Trick,
Whose Ell-long Bills,
Are worse than Pills,
And Purge us more than Physick.

Each

*Each Canting City Trader,
A Mountebank out-lyes, Sir,
While damaged Wares
Are sound he swears,
That you may give his Price, Sir.*

*That Errant Quack the Parson,
To common Sense tho' lost still,
Thinks every Whim
That drops from him,
Must sacred be as Gospel.*

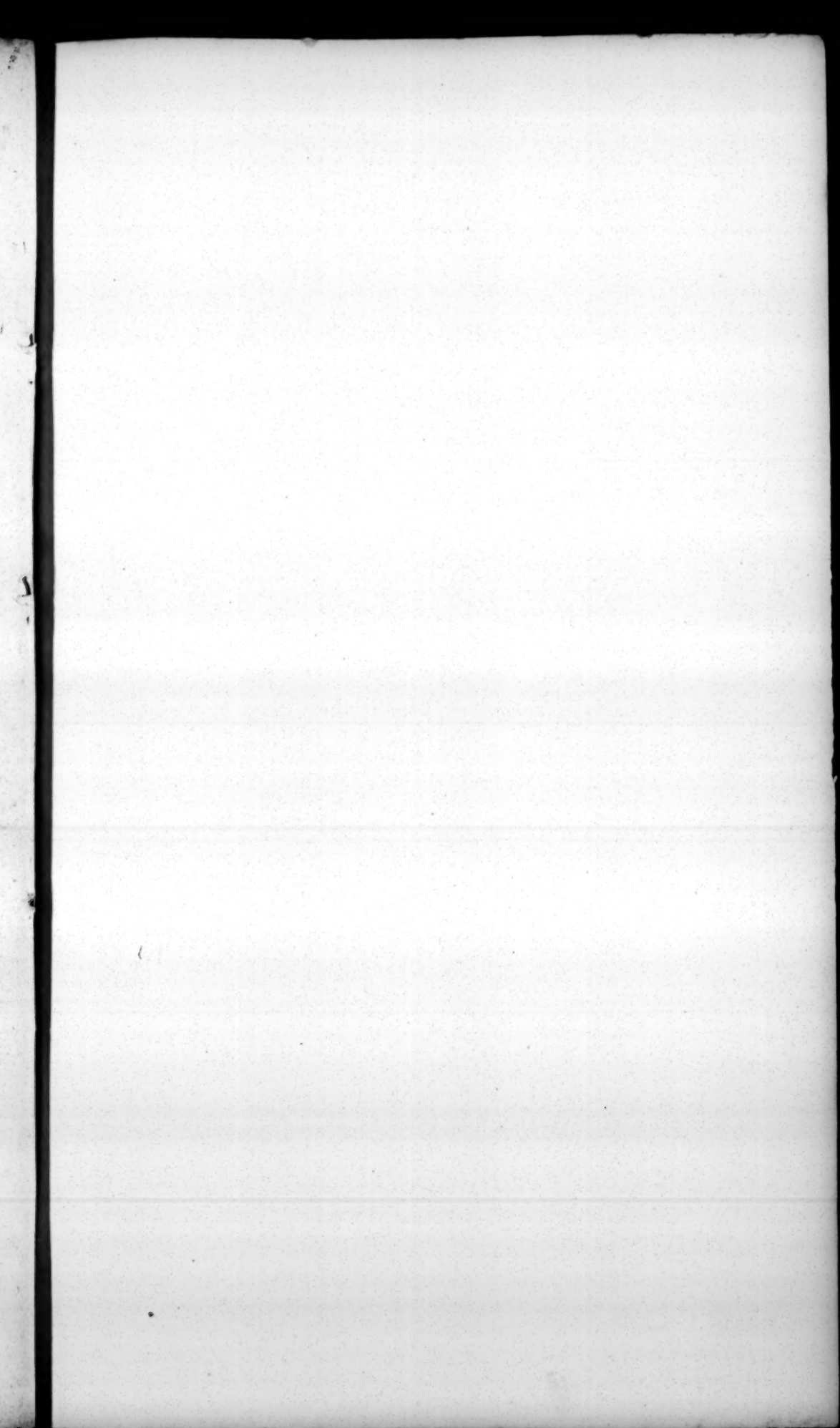
*State Empericks the worst are,
Tho' oft in highest Station,
Who Base and Vile,
Their Prince beguile,
While they oppress the Nation.*

*Thus plainly have I shewn ye
The Truth of my Assertions,
What Tricks are play'd
In ev'ry Trade,
By Quacks of all Professions.*

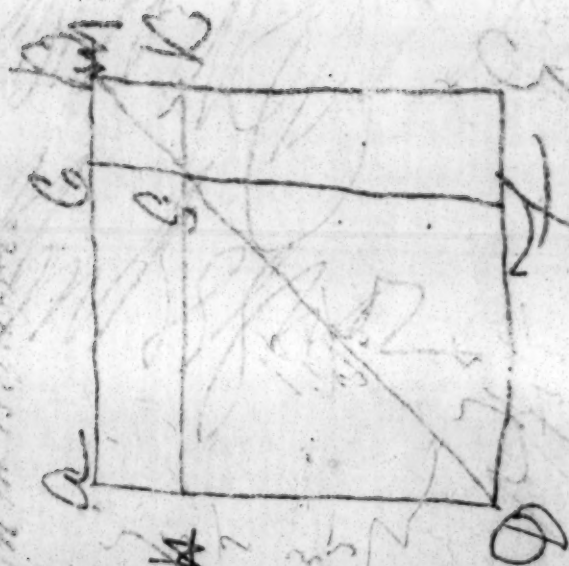
*Hence 'tis we're grown the Scandal
Of EUROPE, and its Shame, Sir,
Since Impudence,
Tho' void of Sense,
To all that's great lays Claim, Sir.*

F I N I S.





11388



Handwritten notes on the left side of the page, including the word 'Solutions' and some numbers.

16.63
10.44

4.32

18.17
17.29

17.29

THE ORIGINAL TEXT OF
JUVENAL AND PERSIUS,

PRINTED, FOR THE MOST PART, ACCORDING TO
HENNINIUS'S EDITION;

Cleared of all the most exceptionable Passages;

Juvenalis (D.J.)
K AND

ILLUSTRATED WITH NOTES
TO EXPLAIN THE DISPOSITION AND DESIGN,
AS WELL AS THE PRINCIPAL DIFFICULTIES, OF THE
SEVERAL SATIRES.

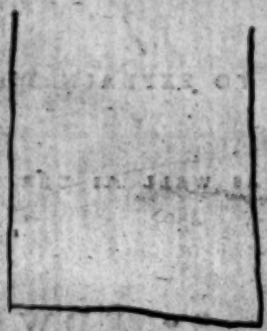
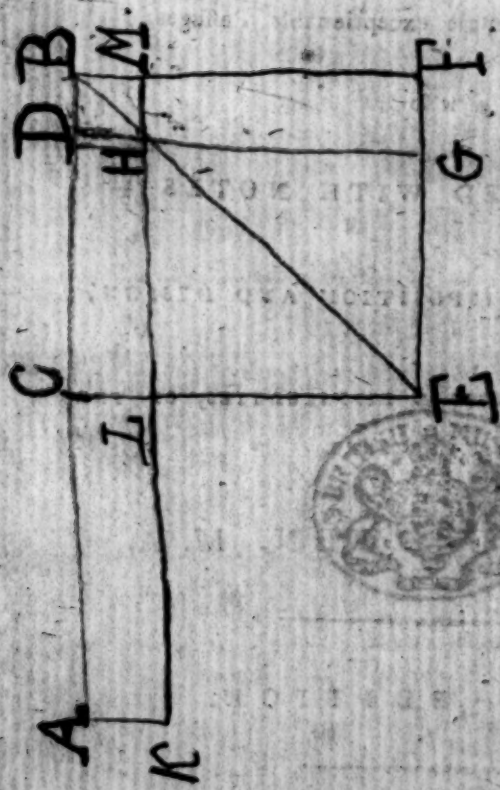
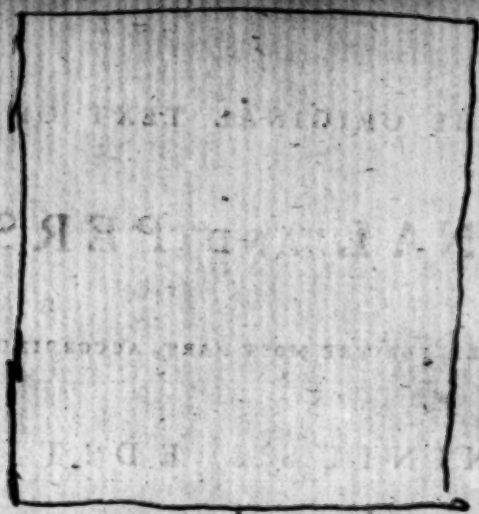
BY EDWARD OWEN, M. A.

SECOND EDITION.

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ADVERTISEMENT.

AS a full account of the author's design is given in the second volume, he has nothing to premise here, but that this volume is printed and sold separately for the use of those who wish to read the original without a translation; and that those, who wish to use the translation, will find references in it to the original, which answer the chief purposes of a collateral translation.

He hopes the following are the only material errors.

Page 52, line 105, read *improbior*. P. 61, l. 92, r. *quem*. P. 62, l. 121, r. *saltantem*. P. 182, l. 16, Hennin, reads *animas*. P. 208, l. 163, *Id*, *rabidâ*.

298

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12
51

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50



D. JUNII JUVENALIS

S A T I R A E.

# D. JUNII JUVENALIS

## S A T I R Æ.

---

### S A T I R A I.

OFFENSUS VITIIS, SATIRÆ MOVET ARMA POETA.

- I. **S**EMPER ego auditor tantùm? nunquamne re-  
Vexatus toties rauci Theseide Codri? [ponam,  
Impunè ergò mihi recitaverit ille togatas,  
Hic Elegos? impunè diem consumpserit ingens  
Telephus?

This Satire, though not the first written (as we shall soon see) was probably drawn up by the Poet as an introduction to his other satires, soon after his retreat from the Bar. Most of those enormities, which he proposed to consider more particularly and distinctly in his other pieces, are grouped here in one general charge.

Yet even here he has an air of dignity. He soon recommends himself to us as an awful, though a self-commissioned Cenfor. The moment he assumes the chair, we submit to his authority: his air and tone command our reverence: and his bare censure of the corruptions, which pass in review before him, stamps a mark of infamy upon them, in which we acquiesce: we are satisfied with his determination; and wish to call in no farther evidence.

The characters indeed are mostly local, generally unknown: but the manner of the poet has been an useful subject of imitation to others in different ages.

It

Telephus? aut, summi plenâ jam margine libri, 5  
Scriptus & in tergo, necdum finitus, Orestes?

Nota magis nulli domus est sua, quàm mihi lucus  
Martis, & Æoliis vicinum rupibus antrum

B 2

Vulcani.

It consists of four parts. The first assigns the reasons why he writes at all; and here he lashes cotemporary authors. The second declares, why he made satire his particular choice; and here he enters upon his main subject, and lashes the prevailing vices of the times. The third expatiates upon a particular evil, as one of the first magnitude, the wretchedness of dependence; and here he descends from the TRAGIC tone of satire, and assumes the COMIC, with somewhat of the gaiety and humour of Horace. The fourth concludes with a dialogue between the reader and author, to point out the application of the piece.

The allusion to the story of Marius obliges us to bring down the date as low as the fifth of Trajan. He had written his seventh, and probably his fifteenth and sixteenth before: but here he seems to have quitted the bar and to have devoted himself to lettered ease.

1. *Nunquamne reponam*] A metaphor from the payment of just debts. *Des mihi nummos, quos continuò reponam.* Plaut. But the humour is from Horace. *Non ego nobilium scriptorum auditor & ultor.* Ep. II. 19. BRITANNICUS.

3. *Togatas*] *Togata* is properly a comedy on a Roman subject; *prætexta* a tragedy on the same: *Vel qui prætextas vel qui docuere togatas.* Hor. See Kennet, B. V. C. 6. or Wilson's useful Dictionary of Antiquities.

4. *Elegos*] He means here what Persius very properly called by their diminutive name *elegidia*, trifling love-songs, the stories of Phillis, Hypsipyle and the like. I. 51.

5. *Summi plena*] There is a beautiful climax in this passage. The volume itself was large, *summus*; yet this was not sufficient, the margin was used, *marginè*: This was not only used, but filled; *plena*: nor was this again sufficient; the back too must be employed; *scriptus et in tergo*: After all, the work was still unfinished, *necdum finitus*. An excellent ridicule upon a writer, who, it seems, wanted "the greatest art of all, the art to blot."

7. *Lucus Martis*] Groves were the first subjects of young poets. *Nec ponere lucum Artifices.* Pers.

8. *Antrum Vulcani*] Mount *Ætna*: another hackneyed subject.

4 JUVENALIS SATIRA I.

Vulcani. Quid agant venti; quas torqueat umbras  
 Æacus; unde alius furtivæ devehat aurum 10  
 Pelliculæ; quantas jaculetur Monychus ornos;  
 Frontonis platani, convulsaque marmora clamant  
 Semper, & assiduo ruptæ lectore columnæ.  
 Expectes eadem a summo, minimoque Poëtâ.

Et nos ergò manum ferulæ subduximus; & nos 15  
 Consilium dedimus Syllæ, privatus ut altum  
 Dormiret? Stulta est clementia, cùm tot ubique  
 Vatibus occurras, perituræ parcere chartæ.

II. Cur tamen hôc libeat potiùs decurrere campo,  
 Per quem magnus equos Auruncæ flexit alumnus;  
 Si vacat, & placidi rationem admittitis, edam. 21  
 Cùm tener uxorem ducat spado: Mævia Tuscum  
 Figat

9. *Quid agant venti*] Juvenal mentions *poetica tempestas* as a proverbial expression. Sat. XII. 23.

10. *Alius furtivæ*] An oblique satire on Valerius Flaccus, his cotemporary, author of the *Argonautics*.

12. *Frontonis*] Julius Fronto lent his gardens to the poets for their rehearsals. Gardens were usually adorned with statues, *marmora*; and piazzas or arcades, *columnæ*. Hence Sat. VII. *jaceat Lucanus in hortis Marmoreis*.

15. *Et nos ergo*] This is usually read without an interrogation: but both the sense and spirit are thus lost.

16. *Consilium*] Grammar and rhetoric included the whole course of Belles Lettres, as then taught at Rome.

20. *Auruncæ alumnus*] The satirist Lucilius was born at Aurunca.

22. *Cum tener uxorem*] He mentions the reason, Sat. VI. 286. Some women, it seems, dreaded the pains of child-bed.

*Mævia*] The rage of the Roman women for these Fights with wild beasts in the amphitheatre was encouraged by the vile Domitian, and still continued by the negligence of his successors; and therefore raised the poet's indignation. It was afterwards restrained



Figat aprum, & nudâ teneat venabula mammâ :  
 Patricios omnes opibus cùm provocet unus,  
 Quo tondente gravis juveni mihi barba sonabat :  
 Cùm pars Niliacæ plebis, cùm verna Canopi 26  
 Crispinus, Tyrias humero revocante lacernas,  
 Ventilet æstivum digitis sudantibus aurum,  
 Nec sufferre queat majoris pondera gemmæ :  
 Difficile est Satiram non scribere. Nam quis iniquæ  
 Tam patiens urbis, tam ferreus, ut teneat se ? 31  
 Causidici nova cùm veniat lectica Mathonis  
 Plena ipso : & post hunc magni delator amici,  
 Et citò rapturus de nobilitate comesâ  
 Quod superest : quem Massa timet ; quem munere palpat  
 Carus ; & a trepido Thymele submissa Latino : [35  
 Cùm

restrained by an edict of Severus. It is wonderful, Dryden could be so ignorant or so careless as to mount his lady on horseback

When mannish Mævia, that two handed whore,  
 Astride on horseback hunts the Tuscan boar.

But, "the unhappy Dryden" (as Pope candidly speaks) shall appear but once more to his disadvantage in these notes; and that only out of respect to a greater man, the admirable Tully, in the tenth satire.

26. *Cum pars Niliaci*] Every word is full of contempt: *Plebs*, *Niliacus*, *Canopus*, *verna*. The Nile was the fruitful parent of the foulest monsters.

27. *Revocante lacernas*] It may either mean, that he shifted the position of his *lacerna* often, to shew his rings: LUBIN. Or, that he changed it often a day, with luxurious caprice: FERRARIUS. For the *lacerna*, *toga*, *tunica*, *prætecta*. See Kennet, V. 8.

28. *Æstivum aurum*] It does not appear, that the Roman knights in general wore winter and summer rings. This act is rather mentioned as a peculiar mark of effeminacy in Crispinus. SALM. Plin, Exer. p. 320.

36. *A trepido Thymele*] Latinus and Thymele often acted the characters of gallant and aduultres upon the stage. Hence they are put figuratively for any great informer in similar circumstances.

Cùm te submoveant, qui testamenta merentur  
 Noctibus, in cœlum quos evehit, optima summi  
 Nunc via processûs, vetulæ vesica beatæ :—  
 Unciolam Procleius habet ; sed Gillo deuncem :—  
 Accipiat sanè mercedem sanguinis, et sic [40  
 Palleat, ut nudis preffit qui calcibus anguem,  
 Aut Lugdunensem rhetor dicturus ad aram !

Quid

GRANGÆUS. But as it is incongruous to mix figure and real history (for Massa Bæbius and the rest here mentioned were real characters) the Scholiast's opinion is more probable, that the passage relates literally to Latinus himself. But it is a matter of little consequence, whether of the two senses we take.

37. *Cum te submoveant*] The modest reader, it is hoped, will excuse the insertion of this indelicate passage, upon account of the two curious anecdotes to which it alludes; and which are mentioned in the following notes.

38. *In cœlum evehit*] Though this phrase may signify any state of great affluence; yet its direct notion belongs to that immaculate class of heathen saints, the Roman Cæsars, and their favourites. *Deos quoniam propius contingis.* Hor. Sat. II. 6. An oblique stroke of satire is probably aimed here at the empress Plotina, whose partiality for Adrian (honestly recorded in Xiphiline's abridgment of Dio, p. 788. Ed. Leunclavii) secured to him at last the empire against the will of her dying husband Trajan.

40. *Unciola—deunx*] *Uncia*, (which the poet humorously calls here by its diminutive name *unciola*,) is the twelfth part of an inheritance; *deunx*, eleven twelfths.

43. *Lugdunensis ara*] The altar of Augustus. There was a temple erected at Lyons to his honour during his life-time, in the year of Rome 744, (as we learn by comparing Strabo, B. IV. p. 292, edit. Amst. and Suetonius's Claudius. II.) There were games instituted there from the first; but the whimsical contest, alluded to by the poet, was Caligula's institution. *Sed et certamen quoque Græcæ Latinæque facundiæ edidit Lugduni: quo certamine ferunt victoribus præmia victos contulisse, eorundem et laudes componere coactos: eos autem, qui maximè displicuissent, scripta sua spongiâ linguâve delere iussos, nisi ferulis objurgari aut flumine proximo mergi maluissent.* Suet. XX.

Quid referam, quantâ ficcum jecur ardeat irâ,  
 Cùm populum gregibus comitum premat hic spoliator  
 Pupilli prostantis? Et hic, damnatus inani [45  
 Judicio (quid enim salvis infamia nummis?)  
 Exul ab octavâ Marius bibit, & fruitur Diis  
 Iratis: at tu victrix provincia ploras.

Hæc ego non credam Venusinâ digna lucernâ? 50  
 Hæc ego non agitem? Sed quid magis Heracleas,  
 Aut Diomedæas, aut mugitum Labyrinthi,  
 Et mare percussam puero, fabrumque volantem?

Cùm leno accipiat mœchi bona, si capiendi  
 Jus nullum uxori, doctus spectare lacunar, 55  
 Doctus & ad calicem vigilanti stertere naso:  
 Cùm fas esse putet curam sperare cohortis,  
 Qui bona donavit præsepibus, & caret omni  
 Majorum censu, dum pervolat axe citato  
 Flaminiam: puer Automedon nam lora tenebat, 60  
 Ipse lacernatæ cùm se jactaret amicæ.

B 4

Nonne

48. *Ab octavâ bibit*] As the ancient and modern manners differ in this particular, it will be necessary to mention, that the ancient votaries of pleasure vied with one another in the earliness of their revels. Hence *Partem solido demere de die*. Hor. *Tempestiva convivia*. Cic. pro Arch. The ninth was the earliest hour used by the temperate: *Imperat exstinctos frangere nona toros*. Mart. IV. 8.

54. *Si capiendi*] Si is for *quoniam*, because there was an express law enacted by Domitian: *Ademit probroſis ſæminis jus capiendi legata hæreditateſque*. Suet.

56. *Vigilanti stertere naso*] See Sat. III. 166: the note.

57. *Curam cohortis*] He means a præfectship, a general command. GRANG.

60. *Puer Automedon*] As skilful as Automedon, the charioteer of Achilles. See note, Sat. IV. 133.

61. *Ipse lacernatæ*] This cannot relate to Nero and his eunuch Sporus, who were not mentioned or intimated before. A person of consular dignity is ridiculed in the eighth satire for his extravagant passion for horses, under the fictitious name of Damasippus. The same person is probably meant in both places. GRANG.

Nonne libet medio ceras implere capaces  
 Quadrivio? Cùm jam sextâ cervice feratur,  
 Hinc atque inde patens, ac nudâ penè cathedrâ,  
 Et multùm referens de Mecænate supino, 65  
 Signator falso, qui se lautum atque beatum  
 Exiguïs tabulis & gemmâ fecerat udâ:  
 Occurrit matrona potens, quæ molle Calenum  
 Porrectura viro miscet sitiente rubetam,  
 Instituitque rudes melior Locusta propinquas, 70  
 Per famam & populum, nigros efferre maritos.

Aude aliquid brevibus Gyaris, & carcere dignum,  
 Si vis esse aliquis: PROBITAS laudatur, & alget.  
 Criminibus debent hortos, prætoria, mensas,  
 Argentum vetus, & stantem extra pocula caprum. 75

Quem patitur dormire nurûs corruptor avaræ?  
 Quem sponsæ turpes, & prætextatus adulter?

Si

64. *Cathedra*] Was properly a woman's chair for domestic use: *Sella* was a litter, where a person could only sit, when carried abroad: *lectica* one, wherein he could lie, if he chose.

67. *Exiguïs tabulis*] He made himself sole heir, *exiguïs*; he moistened the seal to make a good impression and safe bequest, *uda*. *Signator falso* is a phrase of purest Latinity; *testamento understood*. GRONOV.

69. *Viro sitiente*] Not the dative for *sitienti*; but the ablative absolute, *ei* being understood after *miscet*.

72. *Gyarus*] One of the Cyclades, small islands in the Ægean sea, to which criminals were usually banished; often alluded to in this author. Sat. VI. 467. XIII. 246.

73. *Si vis esse aliquis*] *Aliquis*, is like *τις* often in Greek, "a person of consequence." So Persius: *Sese aliquem credens*. Sat. I. 129.

74. *Criminibus debent*] *Debeo* means, vice was so fashionable, that it claimed the rewards of virtue as its due. *Extra pocula caprum* means chased plate. GRANG.

*Prætorium*] The general's tent in the camp; afterwards it came to signify a palace.



Si natura negat, facit indignatio versum,  
Qualemcunq; potest : quales ego, vel Cluvienus.

Ex quo Deucalion, nimbis tollentibus æquor, 80  
Navigio montem ascendit, sortesque poposcit,  
Paulatimque animâ caluerunt mollia saxa,  
Et maribus nudas ostendit Pyrrha puellas :  
Quicquid agunt homines, votum, timor, ira, voluptas,  
Gaudia, discursus ; nostri est farrago libelli. 85

Et quando uberior vitiorum copia ? quando  
Major avaritiæ patuit sinus ? alea quando  
Hos animos ? neque enim loculis comitantibus itur  
Ad casum tabulæ ; posita sed luditur arcâ.  
Prælia quanta illuc dispensatore videbis 90  
Armigero !

79. *Vel Cluvienus*] See note, Sat. X. 215.

80. *Ex quo Deucalion*] Rigault supposes, the poet meant to ridicule the fabulous account of the deluge ; and indeed it is hard to find much propriety in the ludicrous expressions used here but upon this supposition. But the translation follows the graver sense.

84. *Votum, timor, ira, voluptas, gaudia*] The four original passions are here meant, though not as accurately and philosophically described as in Virg. *Hinc metuunt, cupiuntque, dolent gaudenque. Æ. VI. 763.* For *voluptas* and *gaudia* here are synonymous.

85. *Discursus*] The various occupations of life.

87. *Sinus*] Grangæus is perhaps right, who takes this for the fold of the garment used as a purse. But the other sense is more poetical.

90. *Prælia quanta*] This is best considered as an irony. *Prælia* means the game : *arma* implied in *armigero*, the cash and dice : the armour bearer *armiger*, the steward, who furnishes the money, and sometimes perhaps throws the dice by way of relief to the combatants. We have the same metaphor, Sat. XIV. 5. *parvoque eadem movet arma fritillo.* The ridicule then is, that those wretches employed all that time and spirit in this infamous vice, which the hero does in the field against the enemies of his country. GRANG.

Armigero ! simpléxne furor sestertia centum  
Perdere ; & horrenti tunicam non reddere servo ?

III. *Quis totidem erexit villas ? quis fercula septem*  
*Secretò cœnavit avus ? nunc sportula primo*  
*Limine parva sedet, turbæ rapienda togatæ.* 95  
*Ille tamen faciem priùs inspicit, & trepidat, ne*  
*Suppositus venias, ac falso nomine poscas.*  
*Agnitus accipies. Jubet a præcone vocari*  
*Ipsos Trojugenas : nam vexant limen & ipsi*  
*Nobiscum.*

The hundred Sestertia or larger sesterces made eight hundred and seven pounds five shillings and ten-pence ; every larger sestercer, according to Arbuthnot, being eight pounds one shilling and five-pence halfpenny.

93. *Quis fercula septem*] The old Romans had usually but two dishes. Suetonius tells us that three only were the Emperor Augustus' standing table.

94. *Secretò cœnavit*] This means "to give an entertainment." For the virtuous ancients used to entertain in an inward apartment, *At domus interior regali splendida luxu.* Virg. Their usual eating room was the *atrium*, the common hall, a place open to the view of their fellow-citizens. Their luxury, though frugal, was private ; what they were almost ashamed to own : frugality was their general habit and boast. A heathen can here teach us that the morals of a nation are gone, when frugality grows into disgrace. He speaks more fully elsewhere, and this with singular spirit,

----- *Sævior armis*

*Luxuria incubuit, victumque ulciscitur orbem.* VI. 257.

ib. *Sportula*] The old Romans used to entertain their clients with a supper upon their return from the forum, which was called *cœna recta*. Nero, as Suetonius tells us, (XV.) changed it to the *Sportula*, and Domitian (VII.) restored the *cœna recta*. It seems, when the poet wrote, patrons used either way at choice. In the third satire we see a mess distributed, here a hundred *quadrantes*, or Roman farthings, about twenty pence of our money. It was called *Sportula* from the small baskets in which the dole was distributed.

99. *Trojugenæ*] The noblest Roman families valued themselves upon a Trojan extraction.

Nobiscum. - "Da Prætori, da deinde Tribuno. 100  
 "Sed libertinus prior est: Prior, inquit, ego adsum.  
 "Cur timeam dubitemve locum defendere? quamvis  
 "Natus ad Euphratem, molles quod in aure fenestræ  
 "Arguerint, licet ipse negem: sed quinque; tabernæ  
 "Quadringenta parant. Quid confert purpura major  
 "Optandum, si Laurenti custodit in agro 106  
 "Conductas Corvinus oves? Ego possideo plus  
 "Pallante, & Licinis: Expectent ergo Tribuni."—  
 Vincant divitiæ, sacro nec cedat honori  
 Nuper in hanc urbem pedibus qui venerat albis: 110  
 Quandoquidem inter nos sanctissima divitiarum  
 Majestas: et si, funesta pecunia, templo  
 Nondum habitas, nullas nummorum ereximus aras,

B 6

Ut

100. *Da prætori*] See note, Sat. II. 47.

103. *In aure fenestræ*] The Asiatics were distinguished from other people by wearing ear-rings.

105. *Purpura major*] The common reading *majus* is neither sense nor grammar. What is meant here is the laticlave, the dress of senators. The knights wore a narrower purple border, called thence the angusticlave. Kennet, V. 8.

108. *Pallante & Licinis*] For Pallas see the Chronology: We have a Licinus remarkable for his wealth. Sat. XIV. 306.

109. *Vincant divitiæ*] This is generally made a part of the ludicrous squabble, and put into the mouth of the knighted freedman. The sense becomes more clear and natural, if put into the poet's mouth, as his sarcastic observation upon the farce.

ib. *Sacro honori*] He means the tribunes of the people, who, in the times of the republic, had the title of *sacrosanctus* annexed to their office.

110. *Pedibus albis*] i. e. as some say, *pedibus nudis*. The better interpretation is *cretâ vel gypso notatis*. The feet of imported slaves were marked with chalk, Pliny, XXXV. 17.

Ut colitur pax, atque fides, victoria, virtus,  
Quæque salutato crepitat Concordia nido ! 115

Sed cùm summus honor finito computet anno,  
Sportula quid referat, quantum rationibus addat;  
Quid facient comites, quibus hinc toga, calceus  
hinc est,

Et panis, fumusq; domi? densissima centum  
Quadrantes lectica petit, sequiturque maritum 120

Languida, vel prægnans, & circumducitur uxor.

Hic petit absenti, notâ jam callidus arte,

Ostendens vacuam, & clausam pro conjuge sellam.

“ Galla mea est, inquit; citiùs dimitte: moraris ?

“ Profer, Galla, caput. Noli vexare, quiescit.” 125

Ipse dies pulchro distinguitur ordine rerum.

Sportula, deinde forum, Jurisque peritus Apollo,

Atque triumphales, inter quas ausus habere

Nescio quis titulos Ægyptius, atque Arabarches,

Cujus

115. *Concordia nido*] Amidst the various interpretations of this obscure line, it is best perhaps to understand it as a reflection upon the impiety of the age. The Scholiast says, storks used to breed in the temple of concord, and adds *et satiricè NIDO non TEMPO*, intimating, it should seem, that it was more frequented by them than by worshippers. This was written in the reign of the warlike Trajan, whom the author did not admire.

127. *Apollo*] Two places of resort are meant. By *forum* the poet means the *Forum Romanum* or old forum; by *juris peritus Apollo*, the *Forum Augusti* upon the Palatine hill. There was an ivory statue of Apollo in the court where pleas were held: hence this phrase of Juvenal, and that of Horace, *sic me servavit Apollo*. Sat. I. 9.

128. *Triumphales*] There were two porticos in the same forum; in one of which Augustus erected the statues of all the Latin kings from Æneas; and in the other the statues of the Roman kings, and of the great men who flourished in the days of the republic. These porticos are expressly mentioned. Suet. Aug. XXXI.

129. *Arabarches*] An officer in Egypt, not (as Holiday says) who collected the duty arising from cattle imported from Arabia, but



Cujus ad effigiem non tantum mejere fas est. 130

Vestibulis abeunt veteres lassique clientes,  
Votaque deponunt; quanquam longissima cœnæ  
Spes homini: caules miseris, atque ignis emendus.

Optima sylvarum, intereâ, pelagique vorabit  
Rex horum, vacuisque toris tantum ipse jacebit. 135

Nam de tot pulchris, & latis orbibus, & tam  
Antiquis, unâ comedunt patrimonia mensâ.  
Nullus jam parasitus erit!—Sed quis feret istas

Luxuriæ

but from the public pastures. Vossius. Etym. V. Alabarches. The person here meant was probably one Tiberius Alexander, the son of one Alexander a Jew, who had enriched himself by that office. The son renounced his religion, became a Roman knight, and was præfect first of Judæa and afterwards of Egypt in Vespasian's time, and was highly instrumental in his advancement to the diadem. Hence the statue, probably, which Juvenal speaks of with indignation. See Joseph. Ant. XXIX. 7. Tac. H. I. 11. II. 74. Suet. VI. Josephus calls the father *Alabarches*, not *Arabarches*; and some MSS. of Juvenal have the same word. But either will do, the L and R being often convertible, as *Palilia*, *Parilia*, &c. Vossius. *ib.*

130. *Non tantum mejere*] This means, that his statue was revered as sacred. It was held unlawful to defile holy places by the act here mentioned. *Pueri, sacer est locus: extra Meiete*. Perf. *Tantum* is for *tantummodo*. The common interpretation is wrong. GRANG.

133. *Homini*] *Cuique* is understood; for he means the clients, mentioned before in the plural.

136. *De tot pulchris*] *Orbes* are the tables, which were originally circular, afterwards semicircular. The Romans went to an extravagant price for citron tables, even in the later times of the republic. Pliny (XIII. 15.) mentions a table, once belonging to the great Cicero himself, remaining in his time, for which the orator gave *decies centena millia*, i. e. £8072 : 18 : 4. He mentions in the same place higher extravagances. Hence the epithets *pulchris* and *antiquis*.

137. *Unâ mensâ*] This may mean, not, "one meal," as in the translation; but "one table only" in opposition to *TOT ORBIBUS*. But it seems not material, whether of the two we choose.

Luxuriæ sordes ? quanta est gula, quæ sibi totos  
Ponit apros, animal propter convivia natum ? 140

Pœna tamen præsens, cùm tu deponis amictus  
Turgidus, & crudum pavonem in balnea portas.  
Hinc subitæ mortes, atque intestata senectus :  
It nova, nec tristes per cunctas fabula cœnas :  
Ducitur iratis plaudendum funus amicis. 145

IV. Nil erit ulterius, quod nostris moribus addat  
Posteritas : eadem cupient facientque minores.  
OMNE in præcipiti vitium stetit. Utere velis,  
Totos pande sinus.—Dicas hîc forsitan, “ unde  
“ Ingenium par materiæ ? unde illa priorum, 150  
“ Scribendi quodcumque animo flagrans liberet,  
“ Simplicitas, cujus non audeo dicere nomen ?  
“ Quid refert dictis ignoscat Mutius, an non ?  
“ Pone Tigellinum ; tedâ lucebit in illâ,

“ Quâ

153. *Ignoscat Mutius*] A bad man satirized by Lucilius. He was dead near three hundred years before ; and therefore when the poet speaks in the present tense, he means “ Lucilius shows no signs of concern IN HIS WRITINGS whether Mutius forgave him or not.”

154. *Pone Tigellinum*] In the Chronology, A. D. 65, it is observed, that Nero punished the Christians upon a false pretence, that they had set fire to the city. He affected to treat them with more severity, because (as Tacitus tells us) some houses belonging to his favourite Tigellinus were destroyed. The meaning then is : “ Change the persons, put Tigellinus in the place of Mutius, and then the Satirist will be treated as the Christians were.” GRANG.

But as Tigellinus was dead when this satire was written, it remains to be inquired, why he is introduced at this remote period in Trajan's time ? It is probable, the poet means some favourite of Trajan. Great as he was in military virtues, he had not the happiness of the poet's good opinion. Though no tyrant, yet he was a persecutor of the innocent Christians : though a man of great talents, yet he had great private vices, which Juvenal disliked ; but could not publicly arraign. Spartian tells us, that Adrian, who succeeded afterwards to the empire, paid his court to Trajan.  
by

“ Quâ stantes ardent, qui fixo gutture fumant, 155  
 “ Et latum mediâ fulcum diducet arenâ.”

Qui dedit ergò tribus patruis aconita, vehetur  
 Pensilibus plumis, atque illinc despiciet nos ?

“ Cum

by fulsome adulation to his minions. *Corrupisse eum* (sc. pecuniâ) *Traiani liberos, curâsse delicatos, eosdemque sæpe lisse per ea tempora, quibus in aulâ fuit, opinio multa firmavit.* Juvenal seems to have had some such favourite in his eye. Trajan's vice here alluded to, is acknowledged by Dio, as we have him abridged by Xiphiline, p. 772.

We need not be surprized, that Trajan persecuted the Christians, (who abhorred all image-worship, and therefore refused upon principle to offer incense to his image,) when he could be so fond of the title of *Dominus*, which Tiberius refused (Tac. Ann. II. 87.) and Domitian (Suet. XIII) affected, as the highest title of prerogative. Yet it is the common title by which Pliny Junior addresses him. B. X.

id. *Tedâ lucebit eâdem*] There are various readings in this place. The most received is, *lucebis* and *diducis* for *diduces* by enallage. But Henninius gives us the above reading for some good reason (we must suppose) though he mentions not his authority.

*Teda* means the *tunica molesta*, in which the Christians suffered with a stake fixt under their chin, to keep them erect, as mentioned in the Chronology, A. D. 65. So far the critics are agreed. But the next line is variously explained. Some say *diducere fulcum* means “to plow the sand,” i. e. to labour in vain. Indeed it is a common phrase, but suits not this place. Others read *diducet*, and put it three lines below after *despiciet*, and suppose it means “to divide the passengers with his train.” But to put *arena* for the people or even for the street, is a harsh metaphor; and the transposition wants authority. Grangæus says, *diducit* is for the plural, as Virg. Geor. III. 402. But both verbs there have not the same nominative; and, indeed, no figure can excuse such a confusion of numbers in the same sentence. Juvenal himself, though a careless writer, uses no such license.

The following solution is humbly submitted to the judgment of the reader. The passage clearly relates to Nero's punishments inflicted upon the primitive Christians. One we have, in the verse before. Tacitus tells us also, (see the Chronology) that he drest them besides in skins, and threw them to dogs and wild beasts to

be

- " Cum veniet contrà, digito compeſce labellum :  
 " Accuſator erit, qui verbum dixerit, hic eſt. 160  
 " Securus licet Æneam, Rutulumque ferocem  
 " Committas : nulli gravis eſt percuffus Achilles ;  
 " Aut multum quæſitus Hylas, urnamque ſecutus.  
 " Enſe velut ſtriſto quoties Lucilius ardens  
 " Infremuit, rubet auditor, cui frigida mens eſt 165  
 " Criminibus, tacitâ ſudant præcordia culpâ.  
 " Inde iræ, & lacrymæ. Tecum priùs ergo voluta  
 Hæc

be devoured by them. He does not ſay, indeed, that this was done in the amphitheatre. But the amphitheatre was the uſual place of ſuch ſavage exhibitions. And *arena* is the common name for the amphitheatre ; not only in the poets but the hiſtorians. (Hor. Ep. I. 1. Mart. I. 44. Juv. IV. 99. Tac. Ann. XIV. 14. Suet. Domitian X.) This, then, accounts for *arena*. In this unhappy diſguiſe they were dragged by the *Uncus*, the executioner's inſtrument, into the centre of the amphitheatre ; and this accounts for the words *fulcum diducere* & *mediâ arenâ*.

It is true, Tacitus ſays, in the place alluded to, that Nero entertained the people with theſe ſhows in his gardens and the circus. But this could only be upon one or two occaſions. The *toga molleſta* could be uſed only in the ſtreets ; and the amphitheatre, (as mentioned before,) was generally the ſcene of ſuffering by ſavage beaſts.

The only difficulty, now remaining, is, that *et* ſeems to confine both lines to the ſame action. But we muſt obſerve, that *et* is often uſed diſjunctively, as is obſerved in the note, XIII. 70. Or, ſhould we read *aut*, to avoid ambiguity ; no great crime would be committed. We often fly to Quack-noſtrums for relief, when phyſicians have entirely given up our caſe as incurable.

160. *Accuſator erit*] This is underſtood differently. Holiday underſtands it plainly (*ille*) *erit accuſator, qui, &c.* Others, *Accuſator erit (illi) qui, &c.* The tranſlation follows the latter ſenſe.

167. *Inde iræ et lacrymæ*] Dryden tranſlates this beautifully,

- " A cold ſweat ſtands in drops on every part ;  
 " And rage ſucceeds to tears, revenge to ſmart : "

But



“ Hæc animo, ante tubas : galeatum ferò duelli  
 “ Pœnitet.” Experiar quid concedatur in illos,  
 Quorum Flaminiâ tegitur cinis, atque Latinâ.

S A T I R A II.

EXUIT EN VATES NEBULONES PELLE DECORA.

I. **U**Ltra Sauromatas fugere hinc libet, & glaciale  
 Oceanum, quoties aliquid de moribus audent,  
 Qui Curios simulant, & Bacchanalia vivunt.

II. Indocti

But he errs in taking it literally; for the phrase is a proverbial expression, originally taken from Terence. *Hinc illae lacrymae, hinc illa misericordia*: And the sentiment is like that of Horace, *Omnes bi metuunt versus, odere postam*. Sat. I. 4.

170. *Flaminia*] The Romans commonly buried near the highways; whence the common phrase of epitaphs, *Siste, viator*.

This verse seems to intimate that the poet satirized living delinquents under the characters of the dead: and consequently to confirm the opinion suggested above, line 137.

S A T. II.

This satire is a severe but just invective against the philosophers; who, while they pretended to be the instructors of the heathen world, were in fact its greatest corruptors. Vanity of speculation led them into gross errors in principle; and slavish dependence upon the great, inclined them rather to flatter than correct the errors of practice. Two of their gross errors are expressly reprobated in this satire; Pæderasty and a disbelief of a future state.

It is a pity indeed the poet has sketched so important a subject with so careless a hand; but the Christian may, from this view of philosophy, see the expediency of two gospel institutions, A WRITTEN WORD and A STANDING MINISTRY: a written word, to prevent the loose speculations of human fancy in matters of duty and conscience; and a standing ministry, to hold up that word as a faithful mirror to themselves and others in all generations.

3. *Bacchanalia vivunt*]—The feasts of Bacchus. These were celebrated with rites of the utmost impurity.

II. *Indocti primùm* : quanquam plena omnia gypso  
Chryssippi invenias. Nam perfectissimus horum est, 5  
Si quis Aristotelem similem, vel Pittacon emit,  
Et jubet archetypos pluteum servare Cleanthis.

III. *FRONTIS nulla fides*. Quis enim non vicus  
Tristibus obscœnis? Castigas turpia, cùm sis [abundat  
Inter Socraticos notissima fabula mœchos? — 10  
Hispidam membra quidem et duræ per brachia setæ  
Promittunt atrocem animum : sed, pelle sub istâ,  
Cæduntur tumidæ, medico ridente, mariscæ.  
Rarus sermo illis, et magna libido tacendi ;  
Atque supercilio brevior coma. Veriùs ergò 15  
Et magis ingenuè Peribomius : hunc ego fatis  
Imputo, qui vultu morbum incessûque fatetur :  
Horum simplicitas miserabilis ; his furor ipse

Dat

4. *Indocti primùm*] The commentators can find no enumeration here; and, therefore, arbitrarily render this phrase by *valdè indocti*. But there is an enumeration here. The first charge against the philosophers (after a short introduction) is ignorance; the second profligacy of manners; the third its ill effects in hardening the vicious; fourth and fifth its ill effects in disseminating corruption; and the sixth is irreligion.

8. *Frontis nulla fides*] Most editions have *fronti*, the more grammatical construction. But Henninius adopts the former, as more elegant.

10. *Socraticos*] *Fabula mæchos* is not the right reading of this line, but is taken out of the edition which the great Busby published for the use of Westminster school. The learned Prideaux (in his *Connection*, part II. p. 91.) wishes, with some critics, to read *Sotadicos* : but this cannot be right for two reasons: 1. Juvenal could never mean to introduce such an obscure worthless wretch as Sotades; and 2. *Socraticos* is necessary as a specific term to distinguish the philosophers, of whom he is speaking. It was reverence for the memory of the great and excellent Socrates, that induced critics to hazard the correction. But the word *Socraticos* must be considered as equivalent only to *philosophicos* : as Socrates was the father of all philosophers; the worthy father of a degenerate set of children.

Dat veniam : sed peiores, qui talia verbis  
 Herculis invadunt, et, de virtute locuti, 20  
 Fœda patrant ; — quæ sint probro cerdonibus ipsis !  
 Loripedem rectus derideat, Æthiopem albus.  
 Quis tulerit Gracchos de seditione querentes ?  
 Quis cœlum terris non misceat, & mare cœlo,  
 Si fur displiceat Verri, homicida Miloni ? 25  
 Clodius accuset mœchos, Catilina Cethegum ?  
 In tabulam Syllæ si dicant discipuli tres ?  
 Qualis erat nuper tragico pollutus adulter  
 Concubitu : qui tunc leges revocabat amaras  
 Omnibus, atque ipsis Veneri Martique timendas ; 30  
 Cùm

21. *Cerdonibus*] The sentiment only of this line belongs to Juvenal: taken from Sat. VIII. 182.

24. *Quis cœlum terris*] Alludes to the comic form of exclamation *O cœlum, O terra, O maria Neptuni*. Ter.

27. *Discipuli tres*] He means most probably the second triumvirate, that of Octavius, Anthony, and Lepidus.

28. *Qualis erat nuper*] He means Domitian. See note, I. 47.

30. *Veneri Martique timendas*] Our author, we shall find, laughs very freely at the popular theology. No Christian apologist took more pains to explode its absurdities. We cannot account for this and the sublimity of his morals upon any principle but one, which is mentioned, Chronol. A. D. 95. We find, that the light of the gospel had reached a consul, a person of the Imperial family, at that time. It is very natural to suppose, that many (our poet among others) might catch A REFLECTED LIGHT from the lives and conversation of its professors, long before their own prejudices allowed them to examine its pretensions as a saving religion. We have many among ourselves, who can admire the admirable morality of the Gospel (very great candour, to be sure !) yet have not humility and self-denial enough to receive its doctrines. Surely, this unbelief is more unaccountable, than that of a Juvenal, Pliny, Antonine and the like ! No evidence can convince, where prejudice refuses a fair hearing. We have, or should have, our prejudices IN FAVOUR of the Gospel, the religion of our country ; and these prejudices, though they should not make us receive it implicitly, yet, surely, should incline us to listen impartially to its pretensions.

Cùm tot abortivis sæcundam Julia vulvam  
 Solveret, & patruo similes effunderet offas.  
 Nonne igitur jure ac meritò vitia ultima fictos  
 Contemnunt Scauros, & castigata remordent?

IV. Non tulit ex illis torvum Laronia quendam 35  
 Clamantem toties; "ubi nunc lex Julia? Dormis?"  
 Atque ita, subridens: "felicia tempora, quæ te  
 "Moribus opponunt! habeat jam Roma pudorem:  
 "TERTIUS è cælo cecidit Cato! Sed tamen unde  
 "Hæc emis, hirsuto spirant opobalsama collo 40  
 "Quæ tibi? Ne pudeat dominum monstrare tabernæ.  
 "Quodd si vexantur leges ac jura, citari  
 "Ante omnes debet Scantinia. Respice primùm  
 "Et scrutare viros: faciunt hi plura, sed illos  
 "Defendit numerus; junctæq; umbone phalanges. 45  
 "Magna inter molles concordia! Non erit ullum  
 "Exemplum in nostro tam detestabile sexu.  
 "Nunquid nos agimus causas? Civilia Jura  
 "Novimus? Aut ullo strepitu fora vestra movemus?  
 "Luctantur paucæ; comedunt coliphia paucæ: 50  
 "Vos trahitis lanam, calathisque peracta refertis  
 "Vellera; vos tenui prægnantem flamine fusum  
 "Penelopê meliùs, meliùs torquetis Arachnê,  
 "Horrida quale facit residens in codice pellex.  
 "Notum est cur solo tabulas impleverit Hister 55  
 "Liberto; dederit vivus cur multa puellæ.  
 "Dives erit, magno quæ dormit tertia lecto!

"Tu

33. *Vitia ultima*] Like *scelus* in Terence: *ubi ille scelus, qui me perdidit*. The abstract for the concrete.

34. *Scaurus*] M. Æmilius Scaurus, described in Sallust, as *vitia sua callidè occultans*. Bell Jugurth.

40. *Hirsuto collo*] The philosophic hypocrite affected a neglect of person to cover his effeminacy.



“ Tu nube, atque tace ! . Donant arcana cylindros.  
 “ De nobis post hæc tristis sententia fertur !  
 “ DAT veniam corvis, vexat censura columbas ! ” 60  
 Fugerunt trepidi vera ac manifesta canentem  
 Stoicidæ. Quid enim falsi Laronia ? Sed quid  
 Non facient alii, cùm tu multitia sumas,  
 Cretice ? Et, hanc vestem populo mirante, perores  
 In Proculas, & Potlineas : Est mœcha Fabulla : 65  
 Damnetur, si vis ; etiam Carfinia : Talem  
 Non sumet damnata togam ! “ Sed Julius ardet :  
 “ Æstuo.” Nudus agas : minus est insania turpis.  
 En habitum, quo te leges ac jura ferentem  
 Vulneribus crudis populus, modò victor, & illud 70  
 Montanum positis audiret vulgus aratris !  
 Quid ? Non proclames, in corpore Judicis ista  
 Si videas ? Quæro, an deceant multitia testem ?  
 Acer, & indomitus, libertatisque magister,  
 Cretice, pelluces ! - - - - -

V. DEDIT

58. *Tu nube atque tace*] Laronia brings in a new personage upon the stage. The introduction of new speakers and actors, which we must call real personification to distinguish it from the figurative kind, which generally takes the name of personification, is one of Juvenal's great beauties. Horace, the father of all graces, has a little of it, especially in his *Vulteiæ Mena* ; he has just unveiled the beauty ; and does no more. But Juvenal for ever keeps us awake, ever charms, ever transports us with his change of scene. It is the happiest effect of a vigorous imagination ; and it is just sufficient to note this once for all, as we have instances of it almost in every satire.

62. *Stoicidæ*] A word coined by way of ridicule ; like the heroic names *Æacidae*, *Priamidae*, *Scipiadae*.

64. *Cretice*] Creticus is a fictitious name for some magistrate in high office, ironically applied. Crete was once famous for the severity of its laws and administrations.

68. *Insania*] Grangæus reads *infamia*, and says *dentibus albis ridendi sunt qui legunt, insania* : yet Hennin has not followed him.

----- V. DEDIT hanc contagio labem, 75  
 Et dabit in plures : sicut grex totus in agris  
 Unûs scabie cadit, & porrigine porci ;  
 Uvâque contactâ livorem ducit ab uvâ.

Fœdius hœc aliquid quandoque audebis amictu.  
 NEMO repente fuit turpissimus. Accipient te 80  
 Paulatim qui longa domi redimicula sumunt  
 Frontibus, & toto posuere monilia collo,  
 Atque bonam teneræ placant abdomine porcæ,  
 Et magno cratère Deam : sed, more sinistro,  
 Exagitata procul non intrat fœmina limen. 85  
 Solis ara Deæ maribus patet ! “ ite, profanæ,”  
 Clamatur ! nullo gemit hîc tibicina cornu.  
 Talia secretâ coluerunt Orgia tedâ,  
 Cecropiam soliti Baptæ lassare Cotytto.

Ille supercilium madidâ fuligine tinctum 90  
 Obliquâ producit acu ; pingitque tremantes

Attollens

78. *Uvæque contacta*] Some MSS. read *conspecta*. But the first gives the most intelligible idea.

81. *Longa domi redimicula*] This is supposed to relate to the Alban college instituted by Domitian in honour of Minerva, mentioned Suet. IV. But there are three reasons against this opinion. 1. The honest Suetonius would have mentioned this college with abhorrence, had it really answered this description. 2. The word *domi* seems to limit it expressly to some private association. 3. This society worshipped the *Dea bona*, not *Minerva*. May not the truth be, that there was such a private society of Petits Maitres, and that the poet, in detestation of Domitian, might give his piece some features taken from both Institutions?

89. *Lassare*] Cotytto herself, though the goddess of impurity, was tired with their excesses. GRANG.

91. *Pingitque tremantes Attollens oculos*] What a picturesque expression ! what a vivid image ! and what a pity, it should be employed upon such a subject ! Some indeed consider *tremantes* as equivalent to *lascivos* : but the literal sense is better, as painting the eye was a sufficient mark of effeminacy. It was an early Asiatic custom, mentioned in Xenophon. Cyrop. I.

Attollens oculos : vitreo bibit ille Priapo,  
 Reticulumque comis auratum ingentibus implet,  
 Cœrulea indutus scutulata, aut galbana rafa;  
 Et, per Junonem domini, jurante ministro. 95  
 Ille tenet speculum, pathici gestamen Othonis,  
 Actoris Aurunci spoliū, quo se ille videbat  
 Armatum, cū jam tolli vexilla juberet.  
 Res memoranda novis annalibus, atque recenti  
 Historiâ, speculum civilis farcina belli! 100  
 Nimirū summi ducis est occidere Galbam,  
 Et curare cutem summi constantia civis;  
 Bebriaçi in campo spoliū affectare palatī,  
 Et pressum in faciem digitis extendere panem;  
 Quod nec in Assyrio pharetrata Semiramis orbe, 105  
 Mœsta nec Aëtiacâ fecit Cleopatra carinâ!

Hic nullus verbis pudor, aut reverentia mensæ:  
 Hic turpis Cybeles, & fractâ voce loquendi  
 Libertas, & crine fenex fanaticus albo,  
 Sacrorum Antistes, rarum ac memorabile magni 110  
 Gutturis exemplum, conducendusque magister.  
 Quid tamen expectant; Phrygio quos tempus erat jam  
 More supervacuum cultris abscindere carnem?

VI. Quadrin-

97. *Actoris Aurunci spoliū*] A parody upon a line in Virg.  
*Æn.* XII. 94.

101. *Nimirum Summi ducis*] We have here too an instance of  
 his hatred to Domitian. The memory of Otho was honoured  
 by the Flavian party, in opposition both to Galba and Vitellius.  
 Suetonius mentions the reason with regard to Galba.

But what we are principally to observe here, is the same Mock-  
 Heroic, which we admire in these lines of Pope,

Whether the nymph shall break Diana's law,  
 Or—some frail china jar receive a flaw;  
 Or stain her honour, or her—new brocade,  
 Forget her prayers, or miss—a masquerade;  
 Or lose her heart, or—necklace at a ball:  
 Or whether heav'n has doom'd that—Shock must fall.

105. *Orbis Assyrius*] Like *Romanus orbis*, for the Empire.

VI. Quadringenta dedit Gracchus sestertia, dotem  
 Cornicini; five hic recto cantaverat ære: 115  
 Signatæ tabulæ; dictum, "feliciter;" ingens  
 Cæna sedet; gremio jacuit nova nupta mariti.  
 O proceres, Censore opus est, an haruspice nobis?  
 Scilicet horrêres, majoraque monstra putares,  
 Si mulier vitulum, vel, si bos ederet agnûm? 120  
 Segmenta, & longos habitus, & flammea sumit,  
 Arcano qui sacra ferens nutantia loro  
 Sudavit clypeis ancilibus! O pater urbis,  
 Unde nefas tantum Latiis pastoribus? Unde  
 Hæc tetigit, Gradive, tuos urtica nepotes? 125  
 Traditur ecce viro clarus genere, atque opibus vir:  
 Nec galeam quassas, nec terram cuspide pulsas,  
 Nec quereris patri! Vade ergò, & cede severi  
 Jugeribus campi, quem negligis! "Officium cras  
 "Primo sole mihi peragendum in valle Quirini. 130  
 "Quæ causa officii? Quid quæris? Nubit amicus,  
 "Nec multos adhibet." Liceat modò vivere; fient,  
 Fient ista palàm, cupient et in acta referri!

Intereà tormentum ingens nubentibus hæret,  
 Quòd nequeunt parere, & partu retinere maritos. 135  
 Sed melius, quòd nil animis in corpora juris  
 Natura indulget. Steriles moriuntur, & illis

Turgida

114. *Gracchus*] Nero was thus solemnly betrothed to one Pythagoras. Tac. XV. 37. Afterwards he as formally married the Eunuch Sporus. Dio. p. 721.

ib. *Quadringenta sestertia*] A knight's estate; £3229 : 4 : 0.

117. *Ingens cæna sedet*] For *convivæ complures sedent*; as *convivia* for *convivæ* in the fifth *quâ despiciat convivæ caudâ*. GRANG. The translation follows, however, the literal sense; as equally intelligible.

122. *Arcano qui sacra ferens*] Gracchus was one of the Salii or priests of Mars, who sometimes carried the *Ancilia* about the town in procession. Kennet, II. 5.



Turgida non prodest conditâ pyxide Lyde ;  
Nec prodest agili palmas præbere Luperco.

Vicit & hoc monstrum tunicati fuscina Gracchi, 140  
Lustravitque fugâ mediam gladiator arenam,  
Et Capitolinis generosior, & Marcellis  
Et Cætilis, Paulique minoribus, & Fabiis, &  
Omnibus ad podium spectantibus : his licet ipsum  
Admoveas, cujus tunc munere retia misit. 145

VII. Esse aliquos Manes, & subterranea regna,  
Et contum, & Stygio ranas in gurgite nigras,  
Atque unâ transire vadum tot millia cymbâ,  
Nec pueri credunt, nisi qui nondum ære lavantur.  
Sed tu vera puta. Curius quid sentit, & ambo 150  
Scipiadae ?

139. *Palmas præbere Luperco*] This superstition is described in Kennet, II. 2.

140. *Fuscina Gracchi*] For the Retarius and Myrmillo, see Kennet, V. 4.

143. *Paulique minoribus*] This is a necessary correction of Lipsius's; meaning the descendants of that Paulus Æmilius who fell at Cannæ. The common reading is *Paulisque minoribus* "the younger Pauli," which has no propriety. GRANG.

149 *Qui nondum ære lavantur*] *Infantes; quia pueri non dant balneaticum.* SCHOL. What this Fee was, Juvenal tells us, *Quadrante lavari.* Sat. VI. 353.

150. *Sed tu vera puta*] It is very manifest from these words and the spirited expostulation that follows, that the poet seriously wished to inculcate the belief of a future state. And yet he could hardly have used a more ludicrous cast of expression, had it been his real purpose to explode the doctrine.

It seems not easy to account for this but by supposing that his meaning was to burlesque the usual objections of unbelievers while he maintained the general truth.

Many strange conceptions have prevailed even among Christians with regard to the circumstances of the invisible world. And no wonder: we can only conceive it under sensible images. But the general truth stands independent of all fictions and follies.

Scipiadæ? Quid Fabricius, manesq; Camilli?  
 Quid Cremeræ legio, & Cannis consumpta juvenus,  
 Tot bellorum animæ? Quoties hinc talis ad illos  
 Umbra venit, cuperent lustrari, si qua darentur  
 Sulphura cum tedis, & si foret humida laurus. 155

Illuc heu miseri traducimur! arma quidem ultra  
 Littora Jubernæ promovimus, & modò captas  
 Orcadas, ac minimâ contentos nocte Britannos:  
 Sed quæ nunc populi fiunt victoris in urbe,  
 Non faciunt ipsi populi, quos vicimus armis! 160

Scepticism may laugh at the croaking frogs and squallid ferryman; or, as Milton represents some part of the modern creed, "Saint Peter at heaven's wicket waiting with his keys:" but nature will not be laughed out of her hopes and fears, which, in every hour of reflection, point out an hereafter.

ib. *Curius quid sentit*] The poet contrasts the degenerate nobles of his own days with two classes of heroes of former times: those, who advanced the Roman empire by their victories, and those who honoured it by their noble sufferings.

156. *Illuc heu! miseri traducimur*] The common interpretation is, "thither must we go after all our unbelief;" and this indeed connects the place with the preceding sentence. But *traduco* is used in the sense of "corrupting" or "disgracing," as *squallentes traducit avos*. Sat. VIII. 17. And upon this authority the translation ventures to differ from others, in order to give it (what it otherwise wants) a proper coherence both with the preceding and the following sentence.

158. *Minima contentos nocte Britannos*] Not the Britons in general, but the northern parts of the island, where the nights are short from their proximity to the polar circle. See the Chron. A. D. 84.

S A T I R A III.

HIC PAUPER, FUGIENS, URBIS MALA PLURIMA  
NARRAT.

I. **Q**UAMVIS digressu veteris confusus amici,  
Laudo tamen, vacuis quod sedem figere Cumis  
Destinet, atque unum civem donare Sibyllæ.  
Janua Baiarum est, & gratum littus, amœni  
Secessus! Ego vel Prochytam præpono Suburræ. 5  
Nam

This satire cannot be understood, unless we confine it to one single object, the peculiar distresses of VIRTUOUS POVERTY; (for the subjects of complaint are too trifling to suffer us to understand it of the general corruptions of Rome;) and, in this view, it is one of the poet's master pieces. Nothing could be more happily imagined than the scenery. He introduces, as his speaker or principal figure, a person distinguished by his age and virtues. He supposes him to quit an abandoned city in disgust, and conducts him out by a way that awakens all the tenderest images of antiquity. We immediately become interested, and join the venerable fugitive. Around us we see nothing but the awful monuments of the pious Numa; and at a distance the base town which has degenerated from his noble institutions. This situation gives the speaker every possible advantage. He stands, as it were, upon consecrated ground, and every word, he utters, takes oracular authority.

At the same time, he departs in good temper; the temper of a philosopher, not a cross humorist or misanthrope: for he sometimes takes the COMIC tone of satire, and laughs where the subject is beneath the dignity of a grave rebuke.

This satire seems not to be strictly methodical, and that too with propriety; being supposed to be the extemporary effusions of honest indignation. But its outlines are 1. a beautiful introduction. 2. That nothing but wicked arts thrive at Rome. 3. The Greeks possess these in the highest perfection. 4. The fashions of Rome,

Nam quid tam miserum, & tam solum vidimus, ut non  
Deterius credas horrere incendia, lapsus  
Tectorum assiduos, ac mille pericula sævæ  
Urbis, & Augusto recitantes mense Poëtas?

Sed dum tota domus rhedâ componitur unâ, 10  
Substitit ad veteres arcus, madidamque Capenam;  
Hic ubi nocturnæ Numa constituebat amicæ.

Nunc sacri fontis nemus, & delubra locantur  
Judæis, quorum cophinus sænumque supellex.  
(Omnis enim populo mercedem pendere iussa est 15  
Arbor, & ejectis mendicat silva Camœnis.)

In vallem Ægeriæ descendimus, & speluntas  
Diffimiles veris. Quanto præstantius esset  
Numen aquæ, viridi si margine clauderet undas

Herba,

its modes both of thinking and acting, render it impossible for the poor to subsist. 5. The particular inconveniences of a crowded metropolis: and these two heads are beautifully contrasted with the simplicity and comforts of the country. 6. The perils of the night from the want of a good police. 7. A spirited conclusion, which gives poignancy to the whole.

11. *Capena*] The gate, that led to the Appian road; called also *Fontinalis*, because of the aquæducts, which supplied the city with water; and *Triumphalis*, because it was the gate, by which generals entered in triumph. It is now called *Porta de S. Sebastiano*.

12. *Numa constituebat amicæ*] An elegant phrase for an assignation, *horam locumque sese visendi* being understood. GRANG.

15. *Omnis enim populo*] It is improbable, the Jews should pay tribute for their cold lodging in a grove. But what the poet had in his eye, was the *διδραχμον* or half shekel, fifteen-pence half-penny of our money, which each Jew (as Xiphiline tells us) was ordered by Vespasian to pay to the Capitol, after the destruction of the temple at Jerusalem, to which it had been paid before. This money was exacted with great rigour in Domitian's reign, of which Suetonius, XII. gives us a remarkable instance. Besides this severity, Domitian banished them out of the city. As they lodged, therefore, in the grove at night, and begged in the city by day (as we see, Sat. VI. 541.) having no other furniture but a basket for their



Herba, nec ingenuum violarent marmora tophum! 20

II. Hic tunc Umbritius, Quando artibus, inquit,  
honestis

Nullus in urbe locus, nulla emolumenta laborum,  
Res hodiè minor est, herè quàm fuit, atque eadem cras  
Deteret exiguis aliquid; proponimus illuc

Ire, fatigatas ubi Dædalus exuit alas: 25

Dum nova canities, dum prima & recta senectus;  
Dum superest Lachesi quod torqueat, & pedibus me  
Porto meis, nullo dextram subeunte bacillo.

Cedamus patriâ: vivant Arturius istic,  
Et Catulus: maneant, qui nigra in candida vertunt: 30  
Queis facile est ædem conducere, flumina, portus,  
Siccandam eluviem, portandum ad busta cadaver,

C 3

Et

their provisions, and hay for their bed at night; it is probable, that the Capitoline tax was the only thing, which the poet had in view upon this occasion.

*Cophinus* was a basket peculiar to the Jews from a Syriac or Hebrew word.

18. *Præstantius*] The better reading would be *præsentius*; as *præsentia numina*. Virg. Every fountain was supposed to have its divinity.

23. *Herè quam fit*] The old word, for *herè*; used also in Horace,  
*Nam mihi convivam quærenti dictus herè illuc*  
*De medio potare diem.* Sat. II. 8.

24. *Deteret*] A metaphor from a file. But the metaphor would be much better preserved, did we read (as a very ingenious friend of the translator's suggests) *itidem*, and take *cras* as a substantive, thus: *atque itidem Cras deteret exiguis aliquid*. "And the morrow, in the same manner, will wear away a little "from my small stock." This is exactly similar to Persius;—*Ecce aliud Cras Egerit hos annos.* V. 69. It is no objection to this conjecture, that *itidem* is a prosaic word; for Juvenal often descends into familiar language, for a reason assigned in the preface.

It must be owned, however, that *eadem* may be defended upon the authority of Juvenal himself, as VI. 151.

31. *Conducere flumina, portus*] *Conducunt alveos fluminum et portus reparandos.* GRANG.

Et præbere caput dominâ venale sub hastâ.  
 Quondam hi cornicines, & municipalis arenæ  
 Perpetui comites, notæq; per oppida buccæ, 35  
 Munera nunc edunt, &, verso pollice vulgi,  
 Quemlibet occidunt popularitèr : inde reversi  
 Conducunt foricas. Et cur non omnia ? Cùm sint,  
 Quales ex humili magna ad fastigia rerum  
 Extollit, quoties voluit Fortuna joci ! 40  
 Quid Romæ faciam ? Mentiri nescio : librum,  
 Si malus est, nequeo laudare, & poscere : motus  
 Astrorum ignoro : funus promittere patris  
 Nec volo, nec possum : ranarum viscera nunquam  
 Inspeci : ferre ad nuptam, quæ mittit adulter, 45  
 Quæ mandat, nôrint alii : me nemo ministro  
 Fur erit : atque idèò nulli comes exeo, tanquam  
 Mancus, & extinctæ corpus non utile dextræ.

Quis

33. *Et præbere caput*] Turnebus and a crowd after him suppose this signifies "to sell themselves." The more natural sense is "to sell slaves." The poet is speaking of sordid trades; and of this sort was the slave trade. Perf. VI. 76. A spear was fixt in the ground as a sign of sale. Kennet, III. 13.

36. *Verso pollice vulgi*] Kennet, V. 4.

38. *Conducunt foricas*] There was a duty laid upon the *foricæ* collected by officers called *foricarii*. This business was solicited as warmly by the first men of Rome, as the first offices of state.

44. *Ranarum viscera*] The *rana rubra*, or, toad; out of which the ancients extracted a strong poison. Sat. I. 70.

48. *Extinctæ corpus*] As difficult a place as any in the whole author. The learned Markland reads *extinctâ dextrâ*, and this makes the construction easy, but enfeebles the sentiment. The Delphin editor says, it is an hypallage for *dextra extincta et inutilis corpori*. This construction is harsh, but affords an elevated sense worthy of Juvenal. The latter is followed in the translation. Comes is a client, as *ducendus et unus et comes alter*. Hor. And *mancus* is

is

Quis nunc diligitur, nisi conscius, & cui fervens  
Æstuat occultis animus semperq; tacendis? 50

Nil tibi se debere putat, nil conferet unquam,  
Participem qui te secreti fecit honesti.

Carus erit Verri, qui Verrem tempore, quo vult,  
Accusare potest. Tanti tibi non sit opaci 54

Omnis arena Tagi, quodq; in mare volvitur aurum,  
Ut somno careas, ponendaq; præmia fumas

Tristis, & a magno semper timearis amico!

III. Quæ nunc divitibus gens acceptissima nostris,  
Et quos præcipuè fugiam, properabo fateri; 59

Nec pudor obstabit. Non possum ferre, Quirites,  
Græcam urbem; quamvis quota portio facis Achææ!

Jampridem Syrus in Tiberim defluxit Orontes;

Et linguam, & mores, & cum tibicine chordas

Obliquas, necnon gentilia tympana secum 65

Vexit, & ad Circum jussas prostare puellas.

Ite, quibus grata est pictâ lupa barbara mitrâ!

C 4

Rusticus

is metaphorically used, as *Talibus officiis propè mancus*. Id. "I go  
"forth no great man's attendant; as a man totally unfit for the  
"purposes of the great; nay, cast away from society, as a morti-  
"fied right hand from the body."

56. *Præmia Sumas*] There is an apparent impropriety in this  
language: "Let not all the gold of Tagus bribe thee to take  
"bribes." But the sense is clear: "Let not all Tagus, much  
"less, low dirty rewards, tempt thee to do wrong."

60. *Nec pudor obstabit*] Because a contempt of the fashionable  
language would be thought a mark of rusticity.

62. *Jam pridem Syrus*] There is a poetical boldness and spirit  
in this line, worthy of Virgil. *Hinc movet Euphrates bellum*.  
Geor. I. 509.

64. *Chordas obliquas*] A Syrian lyre, of a particular construction.  
Syria first polluted Rome with prostitutes. They are called in  
Horace, from a Syriac word, *ambubaia*. Sat. I. 2.

Rusticus ille tuus sumit trechedipna, Quirine,  
Et ceromatico fert niceteria collo!

Hic altâ Sicyone, ast hic Amydone relictâ, 70  
Hic Andro, ille Samo, hic Trallibus, aut Alabandis,  
Esquilias, dictumque petunt a vimine collem;  
Viscera magnarum domuum, dominique futuri.  
Ingenium velox, audacia perdita, sermo  
Promptus, & Isæo torrentior: ede, quid illum 75  
Esse putes? Quemvis hominem secum attulit ad nos:  
Grammaticus, Rhetor, Geometres, Pictor, Aliptes,  
Augur, Schœnobates, Medicus, Magus; omnia novit.  
Græculus esuriens in cœlum, jusseris, ibit. 79  
Ad summam, non Mauruserat, nec Sarmata, nec Thrax,  
Qui sumpfit pennas; mediis sed natus Athenis.  
Horum ego non fugiam conchylia? Me prior ille  
Signabit? Fultusque toro meliore recumbet,  
Adventus Romam, quo pruna & coctona, vento?  
Usque adeò nihil est, quod nostra infantia cœlum 85  
Hauserit Aventini, baccâ nutrita Sabinâ?

Quid,

68. *Trechedipnum*] Was properly a feasting dress; *ceroma* wrestlers' oil; *niceterium* a collar worn by wrestlers as a badge of victory. But the Scholiast (who is followed in the translation) considers these as marks of effeminacy; and says, *En tibi, Romule, rustici tui in omnem diffundi luxum jam didicerunt!*

75. *Isæo*] Pliny junior mentions an eloquent Roman of this name. B. II. Ep. 3. But it is better understood of Demosthenes's master Isæus, who, though Isocrates taught rhetoric with greater reputation, yet was much his superior, in what the Greeks call the *δευότης*, which his pupil afterwards exemplified in its highest splendour.

90. *Quâ deterius nec ille sonat*] This low and trivial line is applied by most to the cock. But Claverius says this is contrary to fact, and therefore reads *illa sonat quum*. But we need not vary from the MSS. *Sonat* is for *sonari facit*, i. e. *sonum excitat*: so Sat. III. 246. So *Strangulat*, X. 9. It is the language of poetry. See Sat. VII. 68.

As



Quid, quodd adulandi gens prudentissima laudat  
 Sermone indocti, faciem deformis amici;  
 Et longum invalidi collum cervicibus æquat  
 Herculis, Antæum procul a tellure tenentis?  
 Miratur vocem angustam, quâ deterius nec 90  
 Ille sonat, quo mordetur gallina marito.  
 Hæc eadem licet et nobis laudare: sed illis  
 Creditur. Antiochus nec erit mirabilis illic,  
 Nec Stratocles, aut cum molli Demetrius Hæmo.  
 Natio comæda est. Rides? Majore cachinno 95  
 Concutitur: flet, si lacrymas aspexit amici:  
 Nec dolet. Igniculum brumæ si tempore poscas,  
 Accipit endromidem: si dixeris, æstuo, sudat.  
 Non sumus ergo pares: melior, qui semper & omni  
 Nocte dieq; potest alienum sumere vultum; 100  
 A facie jactare manus, laudare paratus,  
 Si benè ructavit, si rectum minxit amicus,  
 Si trulla inverso crepitum dedit aurea fundo.

C 5

Et,

As for the construction, it is what the young scholar has already seen: as *Ut placerent populo, quas fecisset fabulas.* Ter. *Urbem quam statuo, vestra est.* Virg. The noun omitted in the antecedent clause, and expressed only in the relative clause.

95. *Rides? majore cachinno*] He had Terence's parasite Gnatho in his eye. *Negat quis? nego: alit? aio: postremo imperavi egomet mihi, omnia assentari.* Ter.

103. *Si trullâ*] There are numerous senses of this place, of which the translator has adopted the most decent; that, of drinking a goblet off, and striking the table with its inverted brim, by way of triumph; a custom, not unknown in these times.

"Verum enimverò, (quod dicendum hîc sit) non dubito, quin  
 "quiddam, improbulè falsum, turpiculè jocosum, voluerit hîc loco  
 "auctor noster liberrimus; cùm antea dixisset, 'ructavit—minxit.'  
 "Nam legitima scribendi ratio postulat, ut climax (sic enim rhetores  
 "loquuntur) firmiter infurgat, non claudicat, non exeat exiliter, et  
 "hiantem frustretur auditorem. Eam rem putidiorem, credo,  
 "innuit poeta; cui, majestate edicti si diis placet, consultum vo-

"lu

Et, quoniam cœpit Græcorum mentio, transi  
 Gymnasia, atq; audi facinus majoris abollæ. 105  
 Stoïcus occidit Baream, delator amicum,  
 Discipulumque senex, ripâ nutritus in illâ,  
 Ad quam Gorgonei delapsa est penna caballi.

Non est Romano cuiquam locus hîc, ubi regnat  
 Protogenes aliquis, vel Diphilus, aut Erimanthus :  
 Qui, gentis vitio, nunquam partitur amicum ; 111  
 Solus habet. Nam, cùm facilem stillavit in aurem  
 Exiguum de naturæ patriæque veneno,  
 Limine submoveor ; perierunt tempora longi  
 Servitii : nusquam minor est jactura clientis. 115

Quod

“ Igitur ista ista Claudii facilitas : ‘ Dicitur enim (ut auctor est  
 “ Suetonius) meditatus edictum, quo veniam daret statum crepi-  
 “ tumque ventris in convivio emittendi, cum periclitatum quendam  
 “ præ pudore ex continentia reperisset.’ Suet. XXXII.

“ Plura me loqui, quantumvis a turbâ semotum, vetat pudor.  
 “ Tu, lector, interea vide, immane quantum ista veterum barbaries  
 “ a nostrâ discrepet elegantia ; & hoc dictum tolle memor, nemi-  
 “ nem suæ satis castitati consulere posse, qui auribus, oculis, menti-  
 “ bus alienis non studet parcere.”

105. *Facinus majoris abollæ*] A proverbial expression, according  
 to the scholiast, for, “ a crime of a deeper dye.” But the trans-  
 lation follows the later commentators, and takes the philosophic  
 eloke, *abolla*, for a sect.

106. *Stoïcus*] When Nero had determined to destroy Virtue herself  
 (as Tacitus speaks) in the persons of Thrasea Pætus and Barea  
 Soranus (in the year 66) one P. Egnatius, a Stoic philosopher, a  
 client of the latter, was bribed to appear against him. This base  
 deed raised a general indignation at Rome : *quantum misericordiæ  
 servitiæ accusationis permoverat* (says Tacitus) *tantum iræ P. Egnatius  
 testis concivit.* Ann. XVI. 32. It is probable, therefore, that Juve-  
 nal alludes to this fact. And it seems probable from the allusion,  
 which the translation explains, that the man was born at Tarsus,  
 where Pegasus threw down his rider Bellerophon ; though some  
 suppose the place meant was Thebes or Corinth, where he made  
 the two fountains Hippocrene and Pirene.

Quod porrò officium (ne nobis blandiar) aut quod  
 Pauperis hîc meritum ; si curet nocte togatus  
 Currere, cùm Prætor lictorem impellat, & ire  
 Præcipitem jubeat, dudum vigilantibus orbis ;  
 Ne prior Albinam, aut Modiam collega salutet ? 120

IV. Da testem Romæ tam sanctum, quàm fuit hospes  
 Numinis Idæi : procedat vel Numa, vel qui  
 Servavit trepidam flagranti ex æde Minervam ;  
 Protinûs ad censum : de moribus ultima fiet  
 Quæstio : “ quot pascit servos, quot possidet agri 125  
 “ Jugera, quàm multâ magnâque paropside cœnat ? ”  
 QUANTUM quisque suâ nummorum servat in arcâ,  
 Tantum habet & fidei : jures licèt & Samothracum

C 6

Et

112. *Solus habet*] He engrosses his patron with all the jealousy  
 of a lover. *Postquam nos Amaryllis habet.* Virg.

114. *Limine submoveor*] “ To be driven away with disgrace : ”  
 a strong expression taken from the Lictor’s office. *I, lictor, submove*  
*turbam, & da viam domino.* Liv. *Non enim gazæ neque consularis sub-*  
*moveat lictor miseros tumultus mentis.* Hor.

118. *Cùm prætorem*] Some commentators take *cum* as a con-  
 junction here. But this sense is encumbered with a great difficulty.  
 Why is one prætor’s lictor mentioned any more than the lictor of  
 the other prætor, who would of course pay his attendance too in  
 his full equipage of state ? The translation, therefore, takes *cum* as  
 an adverb of time. “ What can a poor client get at Rome, though  
 “ he rise before day-break (*nocte*) ” as early as even a prætor can  
 “ dispatch his lictor, the servile minister of his will, either to apo-  
 “ logize for his non-attendance, or to announce his approach ? ”

The severest strokes of satire, like the finer touches of a delicate  
 pencil, soonest fade by the injury of time. The present passage  
 (among many other places in this difficult satire) seems to be of  
 this kind ; alluding to some well-known fact, which had created  
 a laugh at Rome.

121. *Hospes Numinis Idæi*] Scipio Nasica. Liv. XXIX. 14.

122. *Qui Servavit*] Lucius Metellus, who lost his eye-sight by  
 this pious act.

Et nostrorum aras, contemnere fulmina pauper  
Creditor atque Deos, Diis ignoscentibus ipsis. 130

Quid, quod materiam præbet causasque jocorum  
Omnibus hic idem, si fœda & scissa lacerna,  
Si toga sordidula est, & ruptâ calceus alter  
Pelle patet; vel si, consuto vulnere, crassum  
Atque recens linum ostendit non una cicatrix? 135

NIL habet infelix paupertas durius in se,  
Quàm quod ridiculos homines facit; "Exeat, inquit,  
"Si pudor est, & de pulvino surgat equestri,  
"Cujus res legi non sufficit:"—& sedeant hîc  
Lenonum pueri quocunque in fornice nati! 140

Hîc plaudat nitidi præconis filius inter  
Pinnirapi cultos juvenes, juvenesque lanistæ!  
Sic libitum vano, qui nos distinxit, Othoni!

Quis gener hîc placuit censu minor, atque puellæ  
Sarcinulis impar? Quis pauper scribitur hæres? 145  
Quando in consilio est Ædilibus? agmine facto  
Debuerant olim tenues migrasse Quirites!

HAUD facilè emergunt, quorum virtutibus obstat  
Res angusta domi. Sed Romæ durior illis  
Conatus: magno hospitium miserabile, magno 150  
Servorum ventres, & frugi cœnula magno.  
Fistilibus cœnare pudet, quod turpe negavit

Translatus

142. *Pinnirapi*] The same as *Retiarius*. Kennet, V. 4.

143. *Orbo*] A tribune of the commons, who ordered that the knights should have fourteen separate seats in the theatre, to distinguish them from the common people.

152. *Negavit*] It should be *negabit*: an error of the transcribers.  
GRANG.

162. *Orchestra*] Properly the place for the music and dancers; here for the better sort of the spectators. See Ruus. Virg. Geor. II. 381.

163. *Albae*] In opposition to the purple gowns, worn at Rome.



Translatus subito ad Marfos, mensamque Sabellam,  
Contentusque illic Veneto duroque cucullo.

Pars magna Italiæ est (si veram admittimus) in quâ  
Nemo togam fomit nisi mortuus; ipsa dierum 156  
Festorum herbofo colitur siquando theatro  
Majestas, tandemque redit ad pulpita notum  
Exodium, cum personæ pallentis hiatum  
In gremio matris formidat rusticus infans: 160  
Æquales habitus illic, similemque videbis  
Orchestram, & populum: clari velamen honoris,  
Sufficiunt tunicæ summis Ædilibus albæ.

Hic ultrâ vires habitus nitor: hic aliquid plus,  
Quam fatis est; interdum alienâ sumitur arcâ. 165  
Commune id vitium est: hic vivimus ambitiosâ  
Paupertate omnes: quid te moror? OMNIA Romæ  
Cum pretio. Quid das, ut Cossus aliquando salutes?  
Ut te respiciat clauso Veiento labello?  
Ille metit barbam, crinem hic deponit amati. 170  
Plena domus libis genialibus,—Accipe & illud  
Fermentum

166. *Hic vivimus ambitiosâ paupertate*] *Paupertas, quæ ultra vires  
studet nitori & pretio vestium.* GRANG. By this explanation we  
see, there is a happy and expressive brevity in that figure,  
which is called Oxymoron in the school-rhetoric. No writer  
furnishes more brilliant instances of this beauty, than Juvenal.  
That it is not inconsistent with simplicity, we may deter-  
mine, if we consider, that some of the most admired passages in  
that great interpreter of nature, Homer, are of this kind. As,  
δωκα ἔκων ἀέκοντι γέ θυμῳ. II. IV. δακρυόεν γελασάσα.  
II. VI. Μειδιῶν βλοσυροῖσι προσωπασί. II. VII. and  
the like.

Nature abounds with contradictory qualities; and it is the  
work only of a lively imagination to catch, and happily express,  
the motley assemblage. The error is here, as in most other things;  
affectation.

171. *Genialibus*] The common reading is *venalibus*. But the  
first is the more proper. It relates to the birth-day, when men  
usually sacrificed to their *genius*; as *Funde merum genio*. Pers.

Fermentum tibi habe : præstare tributa clientes  
Cogimur, & cultis augere peculia servis.

V. Quis timet, aut timuit gelidâ Præneste ruinam ;  
Aut positis nemorosa inter juga Volfiniis, aut 175  
Simplicibus Gabiis, aut proni Tiburis arce ?  
Nos urbem colimus tenui tibicine fultam  
Magnâ parte sui : nam sic labentibus obstat  
Villicus, & veteris rimæ contextit hiatum,  
“ Securos pendente jubet dormire ruinâ.” 180

Vivendum est illïc, ubi nulla incendia, nulli  
Nocte metus : jam poscit aquam, jam frivola transfert  
Ucalegon ; tabulata tibi jam tertia fumant :  
Tu nescis : Nam, si gradibus trepidatur ab imis,  
Ultimus ardebit, quem tegula sola tuetur 185  
A pluvîâ ; molles ubi reddunt ova columbæ !

Lectus erat Codro Proculâ minor, urceoli sex,  
Ornamentum abaci ; necnon & parvulus infra  
Cantharus, & recubans sub eodem marmore Chiron :  
Jamq;

172. *Præstare tributa*] This signifies the presents made to the patrons : the next line, the presents made to their favourite slaves.

178. *Sic labentibus*] The better reading is *si*.

182. *Frivola transfert Ucalegon*] A parody on Virgil ; *Proximus ardet Ucalegon. Æn. II.*

186. *Molles ubi reddunt ova columbae*] This is no lazy expletive. It points out to us the wretchedness of the garrets, where the poorer people lived at Rome ;—such places as were usually allotted to breeding pigeons.

189. *Sub eodem marmore Chiron*] This may be understood two ways. The *abacus* or cupboard was of real marble (a cheap stone in Italy) and Chiron was the foot carved in the figure of Chiron ; a pedestal of which sort was called *trapezophorum*. GRANG. Or *marmor* is used ironically for cheaper materials, more suitable to the poor poet's condition, and Chiron's statue was the sign of his new profession, physic. LUBIN.

191. *Opici mures*] Ignorant, barbarous ; from the *Opici* or *Oscii* an ancient rude people of Italy. So *opicae castigat amicae Verba.* Sat. VI.

Jamq; vetus Græcos servabat cista libellos, 190  
Et divina Opici rodebant carmina mures.

“ Nil habuit Codrus.” Quis enim negat? Et tamen  
Perdidit infelix totum nil : ultimus autem [illud  
Ærumnæ cumulus, quòd nudum, & frustra rogantem  
Nemo cibo, nemo hospitio, tectòq; juvabit. 195

Si magna Arturii cecidit domus ; horrida mater,  
Pullati proceres, differt vadimonia prætor :  
Tunc gemimus casus urbis, tunc odimus ignem.  
Ardet adhuc ? & jam accurrit, qui marmora donet ;  
Conferat impensas : Hic nuda, & candida signa ; 200  
Hic aliquid præclarum Euphranoris, & Polycleti :  
Hæc Asianorum vetera ornamenta Deorum :  
Hic libros dabit, & forulos, mediamq; Minervam :  
Hic modium argenti. Meliora ac plura repònit  
Perficus, orborum lautissimus, & meritò jam 205  
Suspectus, tanquam ipse suas incenderit ædes.

Si

192. *Quis enim negat*] See note 241.

195. *Juvabit*] The poet's lively imagination views things in different attitudes ; and hence he often changes his persons and tenses, where he can do it without incongruity.

196. *Horrida mater*] The poet gives us here the usual solemnity of a public mourning.

198. *Tunc odimus ignem*] The Scholiast says, it was usual to extinguish fire in times of mourning. This idea gives peculiar beauty to the passage.

199. *Et*] It would be livelier, if we read *en* !

200. *Nuda & candida signa*] After the taste of the Greeks, whose statues were naked : *candida* of the best Parian marble. GRANG.

202. *Hæc Asianorum*] The common reading is *Phæacasianorum* ; of which the excellent Turnebus, with all his learning, can make no sense. The above is the reading of the Scholiast and many MSS. The poet means some female contributor well known at the time.

205. *Perficus*] He means the man mentioned before. Persian was become a common name to denote opulence : *Perficus* odi, *puer*, *apparatus*. Hor.

Si potes avelli Circensibus, optima Soræ,  
 Aut Fabrateria domus, aut Frusinone paratur,  
 Quanti nunc tenebras unum conducis in annum.  
 Hortulus, hîc, puteusq; brevis, nec recte movendus, 210  
 In tenues plantas facili diffunditur haustu.  
 Vive, bidentis amans, & culti villicus horti,  
 Unde epulam possis centum dare Pythagoræis.  
 Est aliquid, quocunque loco, quocunque recessu,  
 Unius sese dominum fecisse lacertæ! 215

Plurimus hîc æger moritur vigilando; sed illum  
 Languorem peperit cibus imperfectus, & hærens  
 Ardenti stomacho: Nam quæ meritoria somnum  
 Admittunt? Magnis opibus dormitur in urbe.  
 Inde caput morbi: rhedarum transitus arcto 220  
 Vicorum inflexu, & stantis convicia mandræ  
 Eripiunt somnum Druso, vitulisque marinis.

Si vocat officium, turbâ cedente, vehetur  
 Dives, & ingenti curret super ora Liburno;  
 Atque obiter leget, aut scribet, vel dormiet intus: 225  
 Namque facit somnum clausâ lectica fenestrâ.

Ante

222. *Druso vitulisque marinis*] This is an admirable instance of that species of ridicule called oblique satire. See note, Sat. X. 215.

Some suppose Drusus means the emperor Claudius. But who the person was, is a matter of no consequence: the satire had its use, we may suppose, when it was written.

232. *Clavus mihi militis hæret*] He alludes to the foldier's *caliga* or shoe. See note 306.

238. *Scinduntur*] Ill pointed in the common editions, thus: *Sartæ: modo longa coruscat*. The common people went about in their *tunica*; and hence Horace's *tunicato scruta popello*. Ep. I. 5. The words *sartæ modo* still heightens the picture of their poverty.

239. *Sarrato veniente*] Poets are sometimes of use. It is probable, that this gave the first hint to that edict of Adrian, mentioned by Spartian: *Vehicula cum ingentibus sarcinis urbem ingredi prohibuit*.



Ante tamén veniet: nobis properantibus obstat  
 Unda prior: magno populus premit agmine lumbos  
 Qui sequitur: ferit hic cubito, ferit affere duro  
 Alter; at hic tignum capiti incutit, ille metretam. 230  
 Pinguia crura luto; plantâ mox undique magnâ  
 Calcor, & in digito clavus mihi militis hæret.

Nonne vides, quanto celebretur sportula fumo?  
 Centum convivæ; sequitur sua quemque culina:  
 Corbulo vix ferret tot vasa ingentia, tot res 235  
 Impositas capiti, quas recto vertice portat  
 Servulus infelix; & cursu ventilat ignem.  
 Scinduntur tunicæ fartæ modò: longa coruscat  
 Sarraco veniente abies, atque altera pinum  
 Plaustra vehunt; nutant altè, populoque minantur. 240  
 Nam, si procubuit, qui saxa Ligustica portat,  
 Axis, & eversum fudit super agmina montem,  
 Quid superest de corporibus? quis membra, quis ossa  
 Invenit? obtritum vulgi perit omne cadaver,  
 More animæ. Domus intereà secura patellas 245,  
 Jam lavat, & buccâ foculum excitat, & sonat unctis  
 Strigilibus,

241. *Nam si*] *Nam* and *enim* sometimes in Latin and γὰρ very often in Greek relate to something sufficiently obvious without being expressed. Thus here, *populoque minantur* (Et bene est quod minantur) *Nam si procubuit*. Sat. IV. 118. *Nemo magis rhombum stupuit* (idque ridicule satis) *nam plurima dixit*. Sat. VII. 158. *Mercodem appellas?* (quàm iniquè) *quid enim scio?* see also VIII. 221. XII. 115. In this construction the conjunction must be considered as equivalent to *enimvero*, as Ernestus observes. Clarke's Hom. II. V. 22.

245. *Domus intereà*] This is generally understood of the slave who was bringing home the Sportula, and supposed to be killed by the way. But the meat was ready dressed, *nam cursu ventilat ignem*; whereas, the family is supposed by the poet to be preparing a fire against the return of the fancied sufferer, *buccâ foculum excitat*. This inclines us to interpret this passage of any poor Roman, suffering by some one of the numerous casualties of a tumultuous town.

Strigilibus, & pleno componit lintea gutto.  
 Hæc inter pueros variè properantur: at ille  
 Jam sedet in ripâ, tetrumque novitius horret  
 Porthmea, nec sperat cœnosi gurgitis alnum 250  
 Infelix, nec habet quem porrigat ore trientem.

VI. Respice nunc alia, ac diversa pericula noctis.  
 Quod spatium testis sublimibus, unde cerebrum  
 Testa ferit! quoties rimosa, & curta fenestris  
 Vasa cadunt, quanto percussum pondere signent 255  
 Et lædant filicem! Possis ignavus haberi,  
 Et subiti casûs improvidus, ad cœnam si  
 Intestatus eas; aded tot fata, quot illâ  
 Nocte patent vigiles, te prætereunte, fenestræ.  
 Ergò optes, votumque feras miserabile tecum, 260  
 Ut sint contentæ patulas effundere pelves.

Ebrius,

247. *Strigilis*] "The rubber" was made of metal. The proceleusmatic foot is used for a dactyle.

256. *Et lædant filicem*] There is an embarrassment in the common editions, which is removed, as the reader may observe, by a slight change in the punctuation.

262. *Ebrius ac petulans*] This was a serious matter of complaint at Rome (which seems to have had no regular police) as we see in Suetonius's Life of Nero.

264. *Peleidae*] An allusion to Homer. II. XXIV. 10.

270. *Vel breve lumen*] We have seen enough of Juvenal already, to observe; that he is capable, when he pleases, of all the harmony, force and majesty of Virgil, and yet he is frequently prosaic and inharmonious, as in the following closes. "I. Quam mihi lucus—  
 "Subduximus et nos—nam quis iniquæ—ferreus ut teneat se—  
 "bibit et Fruitur Dîs—prior, inquit, ego adsum. II. Discipuli  
 "tres—sed tamen unde—quos tempus erat jam—Minoribus et  
 "Fabiis et. III. Herè quam fuit ac eadem cras—nisi conscius et  
 "cui fervens—quâ deterius nec—procedat vel Numa vel qui—nitor  
 "hic aliquid plus—improvidus ad cœnam si—deducere vel breve  
 "lumen."

What

Ebrius ac petulans, qui nullum forte cecidit,  
 Dat pœnas ; noctem patitur lugentis amicum  
 Pelidæ ; cubat in faciem, mox deinde supinus.  
 " Ergo non alitèr poterit dormire ? " quibusdam 265  
 Somnum rixa facit : sed, quamvis improbus annis,  
 Atq; mero fervens, cavet hunc, quem coccina læna  
 Vitari jubet, & comitum longissimus ordo :  
 Multum prætereà flammæ, atq; ænea lampas :  
 Me, quem Luna solet deducere, vel breve lumen 270  
 Candelæ, cujus dispenso & tempero filum,  
 Contemnit. Miserae cognosce procœmia rixæ ;  
 (Si rixa est, ubi tu pulsas, ego vapulo tantum : )  
 Stat contrà, stariq; jubet : parère necesse est.  
 Nam quid agas, cùm te furiosus cogat, & idem 275  
 Fortior ? " Unde venis ? Exclamat : cujus aceto,  
 " Cujus

What reasons are to be assigned for this inequality ? 1. Sometimes there is real force in a flat close ; and therefore we have instances of it in Virgil himself, as *intempestia flet nox*. 2. Sometimes the majesty of the sentiment compensates for it. 3. Sometimes a previous weak sound, like flats in music, gives double force to something following, which ought to be significant. 4. Sometimes, big with his own conceptions, the poet minds only the general effect of his whole piece, and thinks a curious selection of words beneath his attention. 5. There is one general reason more ; satire being the language of familiar life, *verba togæ*, as Persius speaks, the poet sometimes stooped from the elevation which was natural to his genius, that he might not deviate too far from the stile of his predecessors.

This is noted for the sake of the young scholar, that he may not imitate Juvenal in his carelessness of numbers, at least until he can plead as good reasons for such a liberty.

273. *Ego vapulo tantum* ] The idea is from Terence : " Nunquam vidi iniquius concertationem comparatam, quam hæc hodiè inter nos fuit : ego vapulando, ille verberando, usque ambo defessi sumus." Adelph. II, 2.

“ Cujus conche tumes ? Quis tecum sectile porrum  
 “ Sutor, & elixi vervecis labra comedit ?  
 “ Nil mihi respondes ? aut dic, aut accipe calcem.  
 “ Ede ubi consistas : in quâ te quæro profenchâ ? ” 280  
 Dicere si tentes aliquid, tacitusve recedas,  
 Tantundem est : feriunt paritèr : vadimonia deinde  
 Irati faciunt : libertas pauperis hæc est !  
 Pulsatus rogat, & pugnīs concisus adorat,  
 Ut liceat paucis cum dentibus inde reverti. 285  
 Nec tamen hoc tantum metuas : Nam qui spoliēt te  
 Non deerit, clausis domibus, postquam omnis ubiq;  
 Fixa catenatæ filuit compago tabernæ.  
 Interdum & ferro subitus grassator agit rem,  
 Armato quotiēs tutæ custode tenentur 290  
 Et Pomptina palus, & Gallinaria pinus.  
 Sic inde huc omnes tanquam ad vivaria currunt.  
 Quâ fornace graves, quâ non incude catenæ ?  
 Maximus in vinclis ferri modus, ut timeas, ne  
 Vomer deficiat, ne marrae, & sarcula defint. 295  
 Felices proavorum atavos, felicia dicas  
 Sæcula,

277. *Conche tumes*] A bean eaten in the pod or hull. The *porrum* was of two sorts, *sectivum* and *capitatum*. Plin. XX. 6.

280. *Profenchâ*] A lodge, properly belonging to the beggarly Jews. Here is, then, a greater indignity, put upon the free-born Roman, in affecting to consider him as one of that contemptible nation. HENN.

296. *Proavorum*] The direct order of blood was *pater, avus, proavus, abavus, atavus, tritavus*, MAJORES : *Filius, nepos, pronepos, abnepos, atnepos, trinepos*, MINORES. Juvenal is pretty accurate in his calculation ; for he takes in ten generations. The first prison was built by king Tullus.

299. *Plures*] It has here the force of a superlative, *solito* or *nimio* understood.



Sæcula, quæ quondam sub regibus atque tribunis  
Viderunt uno contentam carcere Romam !

VII. His alias poteram, & plures subnectere causas :  
Sed jumenta vocant, & Sol inclinât ; eundem est. 300  
Nam mihi commotâ jamdudum mulio virgâ  
Innuît : ergò vale, nostri memor ; & quoties te  
Roma tuo, refici properantem, reddet Aquino ;  
Me quoq; ad Elvinam Cererem, vestramq; Dianam  
Convelle a Cumis : Satirarum ego (ni pudet illas) 305  
Adjutor gelidos veniam caligatus in agros.

304. *Dianam*] There was a grove at Aquinum, sacred to *Diana*.  
This town, the native place of Juvenal, gave birth in later ages  
to that great father of Scholastic Divinity, Thomas Aquinas.

305. *Convelle a Cumis*] The word *convelle* has great force. No-  
thing but friendship and the cause of virtue could force the speaker  
to quit the delicious retreat of Cumæ for the colder country of  
Aquinum.

306. *Veniam caligatus*] The *caliga* was a soldier's shoe, armed  
with nails ; alluded to before : *in digito clavus mihi militis hæret*.  
Here, then, by a beautiful allusion, a satirist is considered as a  
combatant against vice.

Dryden translates this forcibly ; but loses the metaphor :

“ And add new venom, when you write of Rome.”

## S A T I R A IV.

SOLICITI RHOMBUS FIT LUDICRA CŪRA PALATI.

I. **E**CCE iterum Crispinus; & est mihi sæpè vocandus  
Ad partes; monstrum nullâ virtute redemptum  
A vitiis; æger, solâque libidine fortis.

Quid refert igitur quantis jumenta fatiget  
Porticibus, quantâ nemorum vectetur in umbrâ, 5  
Jugera quot vicîna forò, quas emerit ædes?  
Nemo malus felix; minimè corruptor, & idem  
Incestus; cum quo nuper vittata jacebat  
Sanguine adhuc vivo terram subitura sacerdos.

Sed

This satire details an humorous anecdote in the life of Domitian, which gives us a stronger idea of that gloomy tyrant's cruelty, than the most laboured accounts of his historians and biographers. It strikes us with the greater force by the ingenuity of the disposition. It is ushered in with the character of one of his courtiers; whom we suppose at first to be the principal hero of the scene from his dignified appearance. But, lo! when we expected nothing less, a greater actor is introduced, his Imperial Master; and that too, by an easy transition and mock-invocation, which give it an excellent effect.

This is the plan; but is filled up with a careless hand. It has not all those ridiculous circumstances thrown in, which might be expected from a lively imagination. The poet, however, has touched the principal features in each of the courtiers' characters with much force and truth; and dismisses the master with an execration, which breathes the spirit of an old Roman.

1. *Vocandus ad partes*] A metaphor from the stage.

2. *Redemptum a vitiis*] A strong idea taken from the Stoic philosophy, or rather indeed from true religion; which considers all wicked men as slaves.

Sed nunc de factis levioribus : & tamen alter 10  
 Si fecisset idem, caderet sub iudice morum.  
 Nam quod turpe bonis, Titio, Seioque, decebat  
 Crispinum. Quid agas, cum dira & foedior omni  
 Crimine persona est? nullum sex millibus emit,  
 Aequantem sane paribus sestertia libris, 15  
 Ut perhibent, qui de magnis majora loquuntur.  
 Consilium laudo artificis, si munere tanto  
 Praecipuam in tabulis ceram senis abstulit orbi.  
 Est ratio ulterior, magnae si misit amicæ,  
 Quæ vehitur clauso latis specularibus antro. 20  
 Nil tale expectes; emit sibi! Multa videmus,  
 Quæ miser & frugi non fecit Apicius! Hoc tu,  
 Succinctus

5. *Porticibus*] See Sat. VII. 179. The Romans had porticos to ride in.

ib. *Vectetur in umbra*] Shady walks, in which they were carried in the *lectica* or litter.

9. *Sanguine adhuc vivo*] Vestal virgins, who violated their vows of chastity, were buried alive.

12. *Titio Seioque*] Fictitious names in law processes, like Stiles and Nokes in ours.

13. *Fœdior omni crimine persona est*] The poet pursues the dramatic allusion, with which he began; for *persona* means nothing more than a mask or dramatic character.

14. *Sex millibus*] Six thousand smaller sesterces, or six larger sesterces, which make £48 : 8 : 9.

16. *Ut perhibent*] We learn from Horace, that a mullet of 3lb. was thought a great rarity: *nullum laudas, insane, trilibrem*. Sat. II. 2.

18. *Praecipuam ceram*] i.e. *praecipuam in cereis tabulis hæreditatis partem*. *Praecipua cera* means the second line in the beginning of the first page, where the heir was always mentioned:

----- " Quid prima secundo  
 " Cera velit versu." Hor. Sat. II. 5.

22. *Apicius*] See Sat. XI. 3.

Succinctus patriâ quondam, Crispine, papyro?  
 Hoc pretium squamæ? potuit fortasse minoris  
 Piscator, quàm piscis, emi. Provincia tanti 25  
 Vendit agros; sed majores Appulia vendit.  
 Quales tunc epulas ipsum glutisse putemus  
 Induperatorem? cùm tot festertia, partem  
 Exiguam, & modicæ sumptam de margine cœnæ,  
 Purpureus magni ructaret scurra Palatî, 30  
 Jam princeps equitum, magnâ qui voce solebat  
 Vendere municipales pactâ mercede filuros?

II. Incipe, Calliope; licet hîc confidere: non est  
 Cantandum: res vera agitur. Narrate, puellæ  
 Piërides: profit mihi vos dixisse puellas. 35

Cum jam semianimum laceraret Flavius orbem  
 Ultimus,

23. *Papyrus*] The clothes of slaves, as well as paper, were made of this plant, as early as the days of Anacreon. Ode VI.

28. *Induperator*] An old word from Ennius well adapted to mock-heroic.

29. *Modicæ sumptam de margine cœnæ*] This is generally understood of a side dish at the emperor's table. But, the construction will allow us to understand it of Crispinus, and this is much more in Juvenal's usual spirit of exaggeration.

31. *Princeps equitum*] As he, who was first named by the Censors at the close of their offices in the catalogue of Senators, was called *princeps Senatûs*, so the first named knight was called *princeps equitum*. HOL.

32. *Pactâ mercede*] This is Grævius' reading. The common editions have *fractâ de merce* or *Pbariâ de merce*; of which it is hard to make sense.

33. *Licet hîc confidere*] Like our English phrase "to dwell upon a subject."

36. *Cum jam semianimum*] The poet is going here into the mock-heroic, which is supported in Latin principally by extravagant exaggeration. In English we have a higher advantage. The cast of Hudibrastic verse and language is peculiarly adapted to this species of poetry. This, it is hoped, will be an excuse for the alteration of metre, in this, the principal part of the satire.



Ultimus, & calvo serviret Roma Neroni,  
 Incidit Adriaci spatium admirabile rhombi,  
 Ante domum Veneris, quam Dorica sustinet Ancon,  
 Implevitque sinus: neque enim minor hæserat illis, 40  
 Quos operit glacies Mæotica, ruptaque tandem  
 Solibus, effundit torpentis ad ostia Ponti,  
 Desidiâ tardos, & longo frigore pingues.

Destinat hoc monstrum cymbæ liniq; magister  
 Pontifici summo. Quis enim proponere talem, 45  
 Aut emere auderet? Cum plena & littora multo  
 Delatore forant; dispersi protinus algæ  
 Inquisitores agerent cum remige nudo;

Non

37. *Calvo Neroni*] Domitian (here called Nero for his cruelty) was so disgusted at his own baldness, that he could not, with patience, hear baldness objected to any other person either seriously or in jest. Suet.

39. *Dorica sustinet Ancon.*] Ancona was a colony of the Syracusans; who were of Doric extraction. It had an elegant temple in honour of Venus.

42. *Torpentis*] The Scholiast reads *torrentis*, which seems much better than the common reading, as being adapted to the action spoken of; the passage of the fish out of the Euxine. It denotes the strength of the current that sets thence into the Propontis. But if *torpens* was the word used by Juvenal, he seems to have used it as equivalent to *Euxinus*, which in Greek signifies "hospitable." This sea was originally called *Axenus* "inhospitable," upon account of the savageness of the people, who lived upon its coasts; and this name was changed into *Euxinus* by the Ionians, upon better acquaintance with it in the course of trade. Strabo, B. VII. p. 458.

45. *Pontifici summo*] Satirically expressed. The emperor was high priest; and *pontificiæ cernæ*, *Saliaræ dapæ*, and the like, are proverbial.

47. *Algæ inquisitores*] Probably he means such officers as we now call "tide-waiters." *Algæ* for *litoris* denotes their vigilance and rapacity. "The inquisitors or commissioners even of sea-weeds."

48. *Ageret cum*] A law-term: hence *actiones*, "proceedings at law."

Non dubitaturi fugitivum dicere piscem,  
 Depastumque diu vivaria Cæsaris, inde 50  
 Elapsum, veterem ad dominum debere reverti.  
 Si quid Palphurio, si credimus Armillato,  
 Quicquid conspicuum, pulchrumq; ex æquore toto est,  
 Res fisci est, ubicunq; natat: donabitur, ergò,  
 Ne pereat, jam letifero cedente pruinis 55  
 Autumno, jam quartanam sperantibus ægris.  
 Stridebat deformis hyems, prædamque recentem  
 Servabat: tamen hic properat, velut urgeat Auster.

Utq; lacus suberant, ubi, quanquam diruta, servat  
 Ignem Trojanum, & Vestam colit Alba minorem, 60  
 Obstitit intranti miratrix turba parumper.

Ut cessit, facili patuerunt cardine valvæ.  
 Exclusi expectant admissa obsonia patres.  
 Itur ad Atridem: tum Picens, "Accipe, dixit, 65  
 "Privatis majora focis: genialis agatur  
 "Iste dies; prospera stomachum laxare saginis,  
 "Et tua servatum consume in sæcula rhombum.  
 "Ipse capi voluit." Quid apertius? & tamen illi  
 Surgebant cristæ! Nihil est, quod credere de se  
 Non possit, cum laudatur, diis æqua potestas! 70

Sed deerat pisci patinæ mēnsura. Vocantur  
 Ergò in concilium procures, quos oderat ille;

In

56. *Sperantibus ægris*] For *metuentibus*: as *Hunc ego si potui tantum sperare dolorem.* Virg.

60. *Alba minorem*] In opposition to the larger vestal-fire preserved at Rome.

64. *Picens*] The fisherman; for *Ancona* was in *Picenum*.

66. *Stomachum laxare Saginis*] *Hisce delictis accipiendis illum præpara.* LUBIN.

69. *Surgebant cristæ*] A metaphor from a cock. HOL.

77. *Praefectus urbis*] Was an officer, who had the general superintendence over all causes at Rome and for a hundred miles round.

Kennet,

In quorum facie, miseræ magnæque sedebat  
 Pallor amicitiae. Primus (clamante Liburno,  
 "Currite, jam sedit,") raptâ properabat abollâ 75  
 Pegasus, attonitæ positus modò villicus urbi.  
 Anne aliud tunc præfecti? Quorum optimus, atq;  
 Interpret legum sanctissimus; omnia quanquam  
 Temporibus diris tractanda putabat, inermi  
 Justitiâ. Venit & Crispi jucunda senectus: 80  
 Cujus erant mores, qualis facundia; mite  
 Ingenium. Maria, ac terras, populosque regenti  
 Quis comes utilior, si, clade & peste sub illâ,  
 Sævitiâ damnare, & honestum afferre licêret  
 Consilium? sed quid violentius aure tyranni? 85  
 Cum quo, de pluviis aut æstibus aut nimbofo  
 Vere, locuturi fatum pendebat amici.  
 Ille igitur nunquam direxit brachia contra  
 Torrentem. Nec civis erat, qui libera posset  
 Verba animi proferre, & vitam impendere vero. 90  
 Sic multas hyemes, atque octogesima vidit  
 Solstitia, his armis, illâ quoque tutus in aulâ!  
 Proximus ejusdem properabat Acilius ævi,  
 Cum juvene, indigno, quem mors tam sæva maneret,

D 2

Et

Kennet, 3. XHI. *Villicus* was the superintendant over the slaves, who cultivated a farm. This being considered, the meaning of *attonitæ*, about which the critics have differed much, becomes very obvious. Tacitus gives a minute account of the antiquity of the præfectship and its enlargement under Augustus in the person of Mæcenas. Ann. VI. 11.

80. *Crispi jucunda senectus*] Suetonius gives us a specimen of Crispus's pleasantry. The tyrant was used to spend some part of the day in killing flies. When, therefore, some person, who wanted to be introduced to the Emperor, asked Crispus, if there was any company with him, he drolly said, *ne musca quidem*, "no, not a fly."

94. *Cum juvene indigno.*] We know not, who this young man was, or what resemblance his case bore to that of the first Brutus.

Et domini gladiis tam festinata : sed olim 95  
 Prodigio par est cum nobilitate senectus !  
 Unde sit, ut malim fraterculus esse gigantum !  
 Profuit ergo nihil misero, quod cominus ursos  
 Figebat Numidas, Albanâ nudus arenâ  
 Venator. Quis enim jam non intelligat artes 100  
 Patricias ? Quis priscum illud miretur acumen,  
 Brute, tuum ? Facile est barbato imponere regi.  
 Nec melior vultu, quamvis ignobilis, ibat  
 Rubrius, offensæ veteris reus, atque tacendæ ;  
 Et tamen improbrior Satiram scribente cinædo. 105  
 Montani quoque venter adest abdomine tardus :  
 Et matutino sudans Crispinus amomo ;  
 Quantum vix redolent duo funera. — Sævior illo  
 Pompeius tenui jugulos aperire fufurro :  
 Et, qui vulturibus servabat viscera Dacis, 110  
 Fuscus, marmoreâ meditatus prælia villâ.  
 Et cum mortifero prudens Veiento Catullo,  
 Qui nunquam visæ flagrabat amore puellæ,  
 Grande,

97. *Fraterculus gigantum*] i. e. terræ filius or progenies terræ (as Pers. VI. 57. expresses it) one of the meanest original.

98. *Ursos*] There are no bears in Africa. The old Romans called lions by that name. Virgil speaks the common language, *Æn. V. pelle Libyfidis ursæ*. LXXIV.

102. *Barbato regi*] The Romans had no barber till the year 454. HOL.

103. *Quamvis ignobilis*] The fury of the Roman tyrants fell mostly upon the nobles. Tacitus speaks of those savage times, with his usual sententious vigour: *Nobilitas,opes,missi,gestique honores; pro crimine; et ob virtutes certissimum exitium*. Hist. I. 2.

105. *Satiram scribente cinædo*] He means Nero. The allusion is explained by Tacitus: *Quintianus mollitie corporis infamis, & a Nerone probroso carmine diffamatus, contumellas altum ibat; i. e. entered into the conspiracy against Nero out of resentment*. Ann. XV. 29.



Grande, & conspicuum, nostro quoque tempore mon-  
 Cacus adulator, dirusque a ponte satelles, [strum!  
 Dignus, Aricinos qui mendicaret ad axes, 116  
 Blandaue devexæ jactaret basia rhedæ.

Nemo magis rhombum stupuit: nam plurima dixit  
 In lævum conversus; at illi dextra jacebat  
 Bellua: sic pugnas Cilicis laudabat & ictus, 120  
 Et pegma, & pueros inde ad velaria raptos.

Non cedit Veiento; sed, ut fanaticus, cæstro  
 Percussus, Bellona, tuo, divinat; Et, "ingens  
 "Omen habes," inquit, "magni clariq; triumphi!  
 "Regem aliquem capies; aut de temone Britanno 125  
 "Excidet Arviragus: peregrina est bellua; Cernis  
 "Erectas in terga sudes?" Hoc defuit unum  
 Fabricio, patriam ut rhombi memoraret, & annos,  
 "Quidnam igitur censes? Conciditur? Absit ab illo  
 "Dedecus hoc, Montanus ait; testa alta paretur, 130  
 "Quæ tenui muro spatiosum colligat orbem.

D 3

"Debetur

115. *Dirusque a ponte satelles.*] *Satelles*, a courtier, a *ponte* from a beggar; Bridges being the usual stands of beggars.

121. *Pegma et pueros.*] *Pegma* was a machine, upon which a boy was seated, probably representing Ganymede, and whirled aloft by it into a scenical heaven represented in the *velaria* or purple hangings of the theatre. HOL.

126. *Arviragus.*] Who he was, is not certainly known; but he must have been a prince who made himself formidable to the Romans, after the year 84, upon Agricola's recall.—Holiday's account are mere monkish fables.

127. *Erectas in terga sudes.*] Hypallage: *terga erecta in sudes.*

128. *Fabricio.*] *Fabritius Veiento* was a man of wit and humour, Banished under Nero (Tac. Ann. XIV. 50.) for some satirical pieces, he learnt, it seems, more wisdom under Domitian, and became an accomplished flatterer.

“ Debetur magnus patinæ subitusque Prometheus.  
 “ Argillam, atq; rotam citiùs properate: sed ex hóc  
 “ Tempore jam, Cæsar, figuli tua castra sequantur.”

Vicit digna viro sententia: noverat ille 135  
 Luxuriam imperii veterem, noctesque Neronis  
 Jam medias, aliamque famem, cum pulmo Falerno  
 Ardêret. Nulli major fuit usus edendi  
 Tempestate meâ. Circæis nata forent, an  
 Lucrinum ad saxum, Rutupinove edita fundo 140  
 Ostrea, callebat primo deprendere morsu:  
 Et semel aspecti littus dicebat echini.

Surgitur, & misso procures exire jubentur  
 Concilio, quos Albanam dux magnus in arcem  
 Traxerat attonitos, & festinare coactos, 145  
 Tanquam de Cattis aliquid, torvisque Sicambris  
 Dicturus;

132. *Prometheus*] Juvenal often gives vigour to his stile by using a proper for a common name. If the speaker had said “let us get some artisan of the greatest, readiest, and most incomparable skill to make this necessary dish,” this would not have conveyed his flattery with half the strength and delicacy of this single word. It is called the figure *Antonomasia*.

It is to be lamented, that scholastic rhetoric is growing into disuse. Its terms, indeed, are of awkward cast: but so are the technical terms of the finest arts and sciences; and yet without these, as general heads or ideas of distribution, nothing can be taught, nothing well exercised.

136. *Noctesque Neronis*] Domitian affected to imitate Nero.

140. *Rutupino*] *Circeum* and *Lucrinus lacus* were in Italy; but *Rutupium* or *Rutupiæ* was a town in our island, the great sea port of the Romans, commonly supposed to be the modern *Sandwich*, but more truly, as the editor of *Cambden* says, a corn field in its vicinity, a monument of the changes incident to sublunary things. Vol. I. 268. It had the honour of furnishing Rome with choice oysters, a curious anecdote in the history of good eating, not to be omitted in an English translation.

Dicturus; tamquam diversis partibus orbis  
Anxia præcipiti venisset epistola pennâ!

III. Atq; utinam his potius nugis tota illa dedisset  
Tempora sævitæ, claras quibus abstulit urbi 150  
Illustresque animas impunè, & vindice nullo!  
Sed periit, postquam cerdonibus esse timendus  
Cæperat; hoc nocuit Lamiarum cæde madenti,

## S A T I R A V.

QUI VITAM PERFERT PARASITI, SERVUS  
HABENDUS.

I. **S**I te propositi nondum pudet, atque eadem est mens,  
Ut bona summa putes, alienâ vivere quadrâ;  
Si potes illa pati, quæ nec Sarmentus, iniquas  
Cæsaris ad mensas, nec vilis Galba tulisset,

Quamvis

148. *Anxia penna*] The Scholiast says, the Romans used to entwine the expresses which brought good news with laurels; bad news with feathers. The first is true, but of the second custom there are no traces. It is probably but a metaphorical phrase: for bad news (even to a proverb) has wings, and flies faster than good.

153. *Lamiarum caede*] He means Ælius Lama, whom Domitian slew for a few harmless witticisms. Suet. X.

S A T. V.

This satire is meant to ridicule some particular great man (who is here called by the fictitious name of Virro) for his sordid treatment of his clients, rather than to explode, in general, a dependence upon the great. Dependence is a necessary part of that system of subordination, without which society cannot subsist. Horace, with his usual knowledge of life and fine sense, teaches us this lesson, Epist. I. 17:

D 4

"Si

Quamvis jurato metuum tibi credere testi. 5  
 Ventre nihil novi frugalius. Hoc tamen ipsum  
 Defecisse puta, quod inani sufficit alvo;  
 Nulla crepido vacat? Nusquam pons, & tegetis pars  
 Dimidia brevior? tantine injuria comas?  
 Tam jejuna fames? quoniam poscis? honestius ille 10  
 Et tremere, & sordes farris mordere canini!

II. Primo fige loco, quod tu, discumbere jussus,  
 Mercedem solidam veterum capis officiorum:

(Fructus

"Si prodesse tuis, pauloque benignius ipsum  
 "Te tractare voles, accedes foccus ad unctum."

Juvenal, on the contrary, with his usual tone of high exaggeration, shows the baseness of improper compliances. Here, then, from both the poets taken together, we may learn that happy temperance of virtue, the spirit and modesty of the true citizen; that modesty which submits to rank and authority, and that spirit which spurns every thing that is dishonest or unmanly.

Its parts are clearly, as follows. 1. A general reflection upon the baseness of dependence, by way of introduction. 2. Indignities put upon the client previous to the entertainment. 3. The difference between the patron and client in respect of wine, water, and attendants. 4. In bread. 5. Dishes. 6. The dessert. 7. The aggravation of the whole, the cruel pleasure of teasing a poor client; and a spirited conclusion.

i. *Si nondum*] Lubin reads *sic* interrogatively, to make sense of the passage: but it wants MS. authority. Most others take it thus: "If you swore, that you are not ashamed of your base dependence, I would not take your word as a sworn evidence in the matter." But *testis* is an idle circumstance in a matter depending upon a person's simple declaration.

The following interpretation is submitted to the reader's judgment. "If you are not ashamed of your vile dependence, you discover such a *SERVILE* disposition; that, like slaves, your oath should not be accepted as testimony in ANY manner; you have so much of the *SLAVE* in you, that you should not have a *FREE-MAN*'s privilege." Free-men only were credited upon oath; slaves were always examined by torture.



{Fructus amicitiae magna, tibus: imputat hunc rex,  
Et, quamvis rarum, tamen imputat.) Ergo duos post 15  
Si libuit menses neglectum adhibere clientem,

(Tertia ne vacua cessaret culcitra lecto,)

“Unà simus,” ait; veterum summa: quid ultra  
Quæris? Habet Trebius, propter quod rumpere somnum  
Debeat, & ligulas dimittere, sollicitus, ne 20  
Tota salutatrix jam turba peregerit orbem,  
Sideribus dubiis, aut illo tempore, quo se  
Frigida circumagunt pigri farraca Bootæ.

### III. Qualis

3. *Sarmentus, Galba*] Two parasites of the Augustan age; one mentioned by Horace, the other by Martial.

ib. *Iniquas*] In quibus non omnes aequales, quibus ipse impar erat.  
GRANG.

8. *Crepido*] Any cavern or hollow on the road-side; the usual stand of beggars.

10. *Quin poscis?*] The common reading is false quantity; *cum possis honestius illic*. The above is from Henninius. *Erit* is understood.

17. *Tertia ne vacua*] The dining-room had three beds, and thence called *triclinium*, and each bed usually held three guests; and sometimes four, among inferior people. The indignity put upon Trebius was, that he had but the last cushion or place (*culcitra*) upon the lowest bed, *tertia*; and this too, because there was no other person to occupy it; *vacua*. HOL.

20. *Ligulae*] The bands both of the shoes and clothes.

22. *Sideribus dubiis*] At day-break, when the stars begin to fade.

23. *Pigri Farraca Bootæ*] A phrase for midnight, and the earlier hours of morning in the later winter months, the time spoken of here (*versus Jupiter*, line 78) because, as we must suppose, (for the commentators take no notice of the difficulty) this sign then passes the meridian or is in the western hemisphere; expressed in the translation by “turning the pole.” For, as this constellation revolves continually, the ancients must have fixed upon some particular point or circle of the heavens, from which they

Quamvis jurato metuum tibi credere testi. 5  
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III. Qualis cœna tamen? Vinum, quod succida nolit  
Lana pati: de convivâ Corybanta videbis. 25

Jurgia proludunt; sed mox & pocula torques  
Saucius, & rubrâ deterges vulnera mappâ;  
Inter vos, quoties, libertorumque cohortem,  
Pugna Saguntinâ fervet commissa lagenâ.

Ipse capillato diffusum consule potat, 30  
Calcatamque tenet bellis socialibus uvam,  
Cardiaco nunquam cyathum missurus amico.  
Cras bibet Albanis aliquid de montibus, aut de  
Setinis, cujus patriam titulumque senectus  
Delevit multâ veteris fuligine testæ: 35

Quale coronati Thrasea Helvidiusque bibebant,  
Brutorum & Casî natalibus.—Ipse capaces

Heliadum

measured its revolution: and this must be the meridian, intersecting the pole. This is more clearly expressed in Anacreon,

Μεσονυκτιοῖς ποθ' ὥραις,

Στρεφέλαι οὐτ' Ἀρκίῳ ἔνδον

Κατὰ χεῖρα, τὴν Βοώλειω. Od. III.

But Grangæus well observes, that *frigida* is not an idle epithet merely because this constellation lies near the north pole; but it denotes the coldness of the morning, and the hardships of Trebius' attendance.

26. *Pocula torques*] The sentence is exceedingly embarrassed, but the sense seems to be this. The sorry wine soon turns Trebius into a madman, *Corybanta videbis*: hence he quarrels with the waiters, *jurgia proludunt*: they retort: he is provoked and throws the glasses at them *pocula torques*: They are provoked in their turn, throw off all reverence, and whirl a larger vessel from the side board, *lagenâ*.

At the same time, the poet forgets not to raise our indignation; for the poor client comes off the sufferer. He throws but glasses; they flaggons: he throws only without effect, *torques*; they have their full revenge, they break his head, *saucius, terges vulnera*. *Inter vos* means "whenever a quarrel rises (as is often the case) between "the servants and men of your station." *Cebors* is humorously used, being a military term.



Heliadum crustas, & inæquales beryllo  
 Virro tenet phialas : Tibi non committitur aurum ;  
 Vel, siquando datur, custos affixus ibidem, 40  
 Qui numeret gemmas, unguisque observet acutos.  
 Da veniam : præclara illic laudatur iaspis :  
 Nam Virro (ut multi) gemmas ad pocula transfert.  
 A digitis ; quas in vaginæ fronte solebat  
 Ponere zelotypo juvenis prælatus Hiarbæ. 45  
 Tu Beneventani futoris nomen habentem  
 Siccabis calicem nasorum quatuor, ac jam  
 Quassatum, & rupto poscentem sulfura vitro.  
 Si stomachus domini fervet vinoque ciboque ;  
 Frigidior Geticis petitur decocta pruinis. 50  
 Non eadem vobis poni modò vina querebar ?  
 Vos aliam potatis aquam. Tibi pocula curfor  
 Gætulus dabit, aut nigri manus ossæ Mauri,  
 D 6 Et

39. *Committitur aurum*] The *phiala* mentioned before.

44. *Vaginae in fronte*] Allusion to Virg. *Æn.* IV. 261.

----- Stellatus iaspide fulvâ

Ensis erat. -----

The critical reader may observe, that the satirist probably meant here an oblique reflection on the fourth *Æneid* of Virgil, which, though one of the most beautiful parts of his poem, yet is but a beautiful excrescence, at the best ; dilated probably in compliment to the dirty amours of his patron, Augustus ; who, (it is now pretty well known) is shadowed out in the character of *Æneas*.

46. *Tu Beneventani*] His name was Vatinius. He was a cobbler of Beneventum, a deformed buffoon, who, ingratiating himself with Nero, became one of the worst instruments of his enormities. Tac. XV. 34. Martial has given us a pretty epigram upon him (as far as a witty pun can be entitled to that character) in this distich,

“ Villia futoris calicem monumenta Vatini

“ Accipe ;—sed nasus longior ille fuit.” XIV. 96.

“ But longer was the inventor’s nose, i. e. in smelling or finding  
 “ out charges against the innocent to please his cruel master.”  
 GRANG.

Et cui per mediam nolis occurrere noctem,  
 Clivosæ veheris dum per monumenta Latinæ. 55  
 Flos Asiæ ante ipsum, pretio majore paratus,  
 Quàm fuit & Tulli census pugnacis, & Anci :  
 Et, ne te teneam, Romanorum omnia regum  
 Frivola. Quod cùm ita sit, tu Gætulum Ganymedem  
 Respice, cum sities : nescit, tot millibus emptus, 60  
 Pauperibus miscère puer : sed forma, sed ætas  
 Digna supercilio. Quando ad te pervenit ille ?  
 Quando vocatus adest, calidæ gelidæque minister ?  
 Quippe indignatur veteri parère clienti ;  
 Quoddque aliquid poscas & quodd se stante recumbas. 65  
 Maxima quæque domus servis est plena superbis.

IV. Ecce alius quanto porrexit murmure panem  
 Vix fractum, solidæ jam mucida frustra farinæ,  
 Quæ genuinum agitent, non admittentia morsum.  
 Sed tener & niveus, mollique filigine factus, 70  
 Servatur domino. Dextram cohibere memento.  
 Salva sit Artoptæ reverentia. Finge tamen te  
 Improbulum ; superest illic qui ponere cogat.  
 “ Vis tu consuetis, audax conviva, canistris  
 “ Impleri, panisque tui novisse colorem ? ” 75  
 Scilicet hoc fuerat, propter quod sæpè, relicta  
 Coniuge, per montem adversum, gelidasque cucurri  
 Esquillas, fremeret sævâ cùm grandine vernus  
 Jupiter, & multo stillaret penula nimbo !

V. Aspice

55. *Monumenta Latinæ*] The Romans buried near the public roads. l. 163.

59. *Gætulum Ganymedem*] See note 4. 132.

68. *Vix fractum*] *Non sectum, quod ob duritiem fieri non poterat.*  
 LVB.

81. *Squilla*] We cannot understand this passage, without observing what Grangæus notes from Suidas, that the tail of this fish was reckoned the most exquisite part. The true name of this fish is not at present known.

V. Aspice quàm longo distendat pectore lancem, 80  
 Quæ fertur domino squilla ; & quibus undique septa  
 Asparagis, quâ despiciat convivium caudâ,  
 Cùm venit excelsi manibus sublata ministri !  
 Sed tibi dimidio constrictus Cammarus ovo  
 Ponitur, exiguâ feralis cœna patellâ. 85

Ipse Venafrano piscem perfundit : at hic, qui  
 Pallidus offertur misero tibi caulis, olebit  
 Laternam : illud enim vestris datur alveolis, quod  
 Canna Micipsarum prorâ subvexit acutâ :  
 Propter quod Romæ cum Boccare nemo lavatur ; 90  
 Quod tutos etiam facit à serpentibus Afros.

Mullus erit domino, quod misit Corfica, vel quem  
 Taurominitanæ rupes, quando omne peractum est  
 Et jam defecit nostrum mare ; dum gula sævit,  
 Retibus assiduis penitus scrutante macello 95  
 Proxima ; nec patitur Tyrrhenum crescere piscem.  
 Instruit ergò focum provincia : sumitur illinc  
 Quod captator emat Lenas, Aurelia vendat.

Virroni muræna datur, quæ maxima venit  
 Gurgite de Siculo : nam, dum se continet Auster, 100  
 Dum sedet, & ficit madidas in carcere pennas,  
 Contemnunt mediam temeraria lina Charybdim.  
 Vos anguilla manet, longæ cognata colubræ,  
 Aut glacie aspersus maculis Tiberinus, & ipse  
 Vernula

85. *Feralis cœna*] A poor meagre feast, laid out for the ghosts of the dead, usually eat up by the poorer sort. Hence *e flammâ petere cibum*. Ter.

88. *Alveolus*] It is strange, a wooden dish should be served at a great man's table to mortify a client ; but *alveolus* has no other meaning, and is a diminutive too.

104. *Lupus Tiberinus*] The pikes were more valuable in proportion to the distance at which they were caught from the common sewers of Rome. Hor, II, 2:

Vernula riparum, pinguis torrente cloacâ, 105  
Et solitus mediæ cryptam penetrare Suburræ.

Ipsi pauca velim, facilem si præbeat aurem :

“ Nemo petit, modicis quæ mittebantur amicis

“ A Seneca ; quæ Piso bonus, quæ Cotta solebat

“ Largiri : namque & titulis & fascibus olim 110

“ Major habebatur donandi gloria : solum

“ Poscimus, ut cœnes civiliter. Hoc face, & esto,

“ Esto (ut nunc multi) dives tibi, pauper amicis.”

Anseris ante ipsum magni jecur, anseribus par

Altilis, & flavi dignus ferro Meleagri 115

Fumat aper. Post hunc tradentur tubera, si ver

Tunc erit, & facient optata tonitrua cœnas

Majores : “ tibi habe frumentum, Alledius inquit,

“ O Libye, disjunge boves, dum tubera mittas.”

Structorem interea, ne qua indignatio desit, 120

Saltantam spectes, & chironomonta volanti

Cultello, donec peragat dictata magistri

Omnia. Nec minimo sanè discrimine refert,

Quo gestu lepores, & quo gallina secetur !

Ducêris plantâ, velut ictus ab Hercule Cacus ; 125

Et ponere foris, si quid tentaveris unquam

Hiscere, tanquam habeas tria nomina. Quando propinat  
Virro

116. *Tradentur*] Many of the common editions have *raduntur*. But this word belongs rather to the cookery than to the entertainment.

120. *Structorem*.] We have a curious picture of one of these carving schools in the eleventh satire: *Et totâ sonat ulmea cœna Suburrâ*.

125. *Ictus ab Hercule Cacus*] See Virg. *Æn.* VIII. 264.

127. *Tanquam habeas tria nomina*] Every free-born Roman and every freed-man had three names ; a *prænomen*, *nomen*, and *cognomen*. Trebius, then, must have had three. To make sense, therefore, of this passage, some arbitrarily read *quamquam* ; and some suppose that Juvenal speaks the language of early times, when none but  
the



Virro tibi, sumitque tuis contacta labellis  
Pocula? Quis vestrum temerarius usq; adeò, quis  
Perditus, ut dicat Regi, "bibe?" Plurima sunt, quæ  
Non audent homines pertusâ dicere lænâ. 131

Quadringenta tibi si quis Deus, aut similis Dîs  
Et melior fatis donaret homuncio, quantus  
Ex nihilo fieres, quantus Virronis amicus! 134  
"Da Trebio, pone ad Trebium: vis, frater, ab istis  
"Ilibus?" O nummi, vobis hunc præstat honorem:  
Vos estis fratres! Dominus tamen, & Domini Rex  
Si vis tu fieri, nullus tibi parvulus aulâ  
Luserit Æneas, nec filia dulcior illo.

Jucundum & carum sterilis facit uxor amicum! 140  
Sed tua nunc Mycale pariat licet, & pueros tres  
In gremium patris fundat simul, ipse loquaci  
Gaudebit nido: viridem thoraca jubebit  
Afferri, minimasque nuces, assemque rogatum,  
Ad mensam quotiès parasitus venerit infans. 145

Vilibus ancipites fungi ponentur amicis,  
Boletus domino; sed qualem Claudius edit,  
Ante illum uxoris, post quem nil amplius edit.

VI. Virro sibi & reliquis Virronibus illa jubebit  
Poma dari, quorum solo pascaris odore, 150  
Qualia

the better families had three names. But the hint, thrown out in the first note, solves the whole difficulty. Juvenal considers Trebius as a slave.

133. *Homuncio quantus*] Ill pointed in all the common editions: *aut similis Dîs donaret*; *homuncio quantus ex nihilo fieres*. But *homuncio*, a diminutive, and *quantus* will not agree, upon any principles, even of burlesque.

138. *Parvulus Æneas*] A parody on Virg. *Æn.* IV. 328.

142. *Fundat simul*] The above is the pointing of Henninius; and gives something of a livelier sense, than the common way, which joins *simul* with *gaudebit*.

Qualia perpetuus Phæacum Autumnus habebat ;  
Credere quæ possis surrepta sororibus Afris.

Tu scabie frueris mali, quod in aggere rodit,  
Qui tegitur parmâ, & galeâ, metuensque flagelli  
Discit ab hirsuto jaculum torquere Capellâ. 155

VII. Forsitan impensæ Virronem parcere credas :  
Hoc agit ut doleas : nam quæ comœdia ? Mimus  
Quis melior plorante gulâ ? Ergo omnia fiunt,  
Si nescis, ut per lacrymas effundere bilem  
Cogaris, pressoque diu stridère molari. 160  
Tu tibi liber homo, & regis conviva videris ;  
Captum te nidore suæ putat ille culinæ :  
Nec malè conjectat : quis enim tam nudus, ut illum  
Bis ferat, Hetruscum puero si contigit aurum,  
Vel nodus tantùm, & signum de paupere loro ? 165  
Spes benè cœnandi vos decipit : “ Ecce dabit jam  
“ Semesum leporem, atque aliquid de clunibus apri :  
“ Ad nos jam veniet minor altilis : ” inde parato,  
Intactoque omnes, & stricto pane, tacetis.  
Ille sapit, qui te sic utitur. Omnia ferre 170

8i

154. *Qui tegitur parmâ*] This passage has another very ingenious interpretation. The *tyro* is a monkey taught military exercises : *metuensque flagelli* shows his agility in his mock-exhibitions : the *agger* is the *agger Tarquinii*, a place frequented by the rabble ; *Capella* is a nick-name for any awkward rough figure, and means therefore the master of the show. That *Capella* was a nick-name, we learn from Suetonius ; who, after describing Caligula's bad person, adds *quare CAPRAM nominare criminosum & exitiale habebatur*. GRANG.

164. *Etruscum puero*] See Kennet, V. 8.

165. *Lorum*] Kennet, V. 8.

169. *Stricto pane*] Mistaken in the Delph. edition. It is a metaphor from war, like *stringere gladium* to prepare for close action.

Si potes, & debes; pulsandum vertice raso  
Præbebis quandoque caput, nec dura timebis  
Flagra pati; his epulis, & tali dignus amico!

S A T I R A VI.

HIC, VELUT IN SPECULO, QUID VITET,  
FEMINA CERNIT.

I. **C**REDO pudicitiam, Saturno rege, moratam  
In terris visamq; diu: cum frigida parvas  
Præberet spelunca domos; ignemque, Laremque,  
Et pecus, & dominos communi clauderet umbrâ:  
Silvestrem

172. *Nec dura timebis flagra*] Slaves, when enfranchised, had their heads shaved, and were struck by the prætor's lictor upon the head with a wand, called *vindicta*. The poet, then, says, "the time will come, when you will wish to have your head beaten,—nay, you will cheerfully endure the hardest blows even of a lash, rather than bear such a servitude, mean as you are at present, in thinking yourself happy in such a friend and such a feast." There is another sense, which supposes that shaving the head, &c. are indignities put upon the client by the insolent patron. Each interpretation has its difficulties.

S A T. VI.

We are now entering upon the liveliest and wittiest of all Juvenal's pieces, his celebrated satire against women; which many have considered (but these must be people who talk of things they never read) as a tremendous battery, designed to extirpate the whole sex and all human race together; for the universal prohibition of marriage can answer no other purpose. But it is reasonable to suppose, that nothing so extravagant ever entered into the writer's mind. It is probable, that he chose this as the ground of his satire, with the honest views of a zealous reformer. Obliquities,

Silvestrem montana torum cùm sterneret uxor 5  
 Frondibus, & culmo, vicinarumque ferarum  
 Pellibus: haud similis tibi, Cynthia, nec tibi, cujus  
 Turbavit nitidos extinctus passer ocellos:  
 Sed potanda ferens infantibus ubera magnis,  
 Et sæpè horridior glandem ructante marito. 10

Quippe alitèr tunc, orbe novo, cœloque recenti,  
 Vivebant homines; qui, rupto robore nati,  
 Compositive luto, nullos habuère parentes.

Multa pudicitiae veteris vestigia forsan,  
 Aut aliqua extiterint, & sub Jove, sed Jove nondum 15  
 Barbato;

ties, we know, must be wrested to the contrary extreme, in order to bring them into the straight line. In this view, the satire has its uses. Alarmed by its exalted tone, female readers may learn to reflect, and see some wrong propensities which they may wish to check: and the student in rhetoric may learn (what is the great merit of the piece) the art of oratorical exaggeration.

The general heads of distribution seem to be these. 1. Lust. 2. Imperiousness of temper. 3. Affectation of things UNNATURAL to the sex. 4. Affectation of things natural in THEMSELVES, but vicious in their EXCESS. 5. Superstition. 6. The more tragical crimes of the sex. 7. Particularly murder, with which he concludes.

These charges he supports mostly by a few PARTICULAR examples of ill conduct: a false kind of reasoning; which all his brilliancy of imagination cannot disguise: for the females might say (as the lion said to the man in the fable) "WE ARE NO PAINTERS."\* Indeed, excellent as their talents are, when properly cultivated, we do not find they ever had a wish to retaliate. Yet it is not the want of materials; it is not the want of provocation; it is the effect of their greater delicacy: they might recriminate with great justice. Let the male reader, then, carry this along with him, as he peruses this satire; and he too may learn to correct his own worse propensities, rather than indulge the petulance of low pleasantry or illiberal reflection.

1. *Credo*] *Plerumque de re incertâ.* GRANG.

\* *The young reader is requested to read the amiable Addison's Speculation upon this subject. Spect. No. 11.*



Barbato; nondum Græcis jurare paratis  
 Per caput alterius: cùm furem nemo timeret  
 Caulibus, et pomis; & aperto viveret horto.  
 Paulatim deinde ad Superos Astræa recessit,  
 Hâc comite, atq; duæ pariter fugêre sorores. 20  
 Antiquum & vetus est alienum, Posthume, lectum  
 Polluere, atque sacri Genium contemnere fulcri.  
 Omne aliud crimen mox ferrea protulit ætas.  
 Viderunt primos argentea sæcula mœchos.  
 Conventum tamen, & pactum, & sponsalia, nostrâ 25  
 Tempestate

7. *Cynthia, nec tibi, cujus*] Cynthia, Propertius's mistress; the other is Lesbia, Catullus's mistress. The poet alludes to Catullus's exquisite little piece upon the death of Lesbia's sparrow.

"Lugete O Veneres, Cupidinesque  
 "Et quantum est hominum venustiorum, &c.  
 "O factum malè, O miselle passer,  
 "Tuâ nunc operâ meæ puellæ  
 "Flendo turgiduli rubent ocelli.

9. *Sed potanda ferens*] *Non sugenda sed potanda ubera exhibens.*  
 LUBIN.

*Ferens* may also be taken for the compound *circumferens*, to signify that she dispatched her household affairs at the same time: *Sic oculos, sic ille manus, sic ora ferebat.* VIRG.

12. *Qui rupto robore nati*] In the fifteenth satire, where his subject required him to be serious, the poet discovers a very just idea of human original. He almost speaks the language of holy Writ,

"Sensum a cælesti demissum traximus arce."

17. *Per caput alterius*] All agree that perjury is here meant; but there are three or four ways of explaining the words. The best seems to be, "before the Greeks had got the knack of swearing by the head of another MAN, i. e. the deified rabble whom they worshipped and violated without shame or fear." This agrees with the poet's ideas. Sat. XIII. 38.

25. *Conventum, pactum, sponsalia*] Three law terms appropriated to marriage: *conventum* the first overture, *pactum* the contract, *sponsalia* the betrothment. Hence virgins were said to be *speratae*, *pactae*, *sponsae*. GRANG.

Tempestate, paras; jamque à tonsore magistro  
Pectus, & digito pignus fortasse dedisti.

Certè sanus eras. Uxorem, Posthume, ducis!  
Dic, quâ Tisiphone, quibus exagitare colubris?

Ferre potes dominam salvis tot restibus ullam? 30

Cùm pateant altæ caligantesque fenestræ?

Cùm tibi vicinum se præbeat Æmilius pons?

“Sed placet Urfidio lex Julia: tollere dulcem

“Cogitat hæredem;” cariturus turture magno,  
Mullorumque jubis, & captatore macello! 35

Quid fieri non posse putes, si jungitur ulla  
Urfidio? Si mœchorum turpissimus olim

Stulta maritali jam porrigit ora capistro;

Quem toties textit perituri cista Latini?

“Quid, quodd, & antiquis uxor de moribus illi 40

“Quæritur?” O Medici, mediam pertundite venam.

Delicias hominis! Tarpeium limen adora

Pronus, & auratam Junoni cæde juvencam;

(Si tibi contigerit capitis matrona pudici;

Rauce aded Cereris vittas contingere dignæ, 45

Quarum

29. *Colubris*] Snakes were the constant attendants of the furies;

“Huic dea cæruleis unum de crinibus anguem

“Conjicit.” VIRG.

33. *Mullorum jubis*] Mulletts are a bearded fish: *barbâ geminâ*  
*insigniantur inferiori labro.* Plin. IX. 17.

ib. *Captatore macello*] A strong expression, for *opsoniis*, *quæ in*  
*macello emptæ, captatores donabant.* GRANG.

41. *Mediam pertundite uenam*] The middle vein, not (as Holiday  
says) in the forehead, but in the arm, usually opened in phrenetic  
persons. The usual phrase is *secare, incidere uenam*, and the like;  
but the poet, for emphasis, coins a new phrase, *pertundite*.

42. *Tarpeium limen adora*] Juno was worshipped in common  
with Jupiter in the Capitol. She was the *dea pronuba*, or president  
over marriage; the passage therefore belongs to her only. The  
horns of the victims were usually gilt.

Quarum non timeat pater oscula,) Necte coronam  
Postibus, & densos per limina tende corymbos!  
Unus Iberinæ vir sufficit? Ocyûs illud  
Extorquebis, ut hæc oculo contenta sit uno.

30 " Magna tamen fama est cujusdam rure paterno 50  
" Viventis:" vivat Gabiis, ut vixit in agro;  
Vivat Fidenis, & agello cedo paterno.

Quis tamen affirmat, nihil actum in montibus, aut in  
Speluncis? Aded senuerunt Jupiter, & Mars?  
Porticibusne tibi monstratur scemina, voto 55  
Digna tuo? Cuneis an habent spectacula totis,  
Quod securus ames, quodq; inde excerpere possis?

Accipis uxorem, de quâ citharædus Echion,  
Aut Glaphyrus fiat pater, Ambrosiusque choraules.  
" Longa per angustos figamus pulpita vicos: 60  
" Ornentur postes, & grandis janua lauro," —

Ut testudineo tibi, Lentule, conopeo  
Nobilis Euryalum mirmillonem exprimat, infans!

Nupta

44. *Si tibi*] The original is embarrassed with a parenthesis, which is avoided in the translation.

45. *Cereris vittas*] He alludes to the Thesmophoria, a feast at Athens sacred to Ceres. See Wilson's Dictionary, or Potter, B. II. 20.

50. *Cujusdam*] Whether this alludes to the story of Lucretia, or to some young person of great fame in that age, is not clear.

56. *Cuneis*] The seats in the theatre. See Ruzus's Virg. Geo. II. 381. for Kennet is imperfect.

62. *Testudineo*] This alludes to a real historical anecdote, given us by Pliny, VII. 12. or more fully, Val. Max. IX. 14. from whom Pliny took it. Lentulus and Metellus, consuls A.R. 696, were observed by all the people at a public exhibition to bear a striking resemblance to two gladiators at that time on the stage.  
GRANG.

He should have said, actors; for such is the true account. He should have observed, too, that it was noticed rather as a natural curiosity,